CAIN's LAMENTATIONS

OVER

ABEL,

IN SIX BOOKS,

CONTAINING:

I. His Aſtoniſhment at Abel's Death—his melancholy Relation of the event to Adam and Eve, and his ſorrowful ſeparation from his parents when he became a fugitive Exile.

II. His conviction and Penitence in his ſolitary Retirement, with Satan's appearing to him.

III. The appearance of Abel unto him as a Meſſenger from Heaven, and their Diſcourſe.

IV. His Reflections on Abel's Deſcenſion and Aſcenſion again to Heaven, and the Conſolation it produced to his Soul.

V. The appearance and Diſcourſe of Adam with him from Heaven—Adam's departure—his ſecond appearance to him as the Meſſenger of glad Tidings—with Cain's melancholy reflections and doubts in the interval.

VI. His patient waiting the will of God to depart from this ſpot of Solitude, and earneſt deſire to ſee his Mother before ſhe goes to his Father and Brother—with the death of Eve in the preſence of Cain.

THE THIRD EDITION.

Improved morality elevates our ſouls to contemplate on things Divine. COTTON.

By ROWLAND COTTON.

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1795.

BRITISH
MUSEUM

EXPLANATION of the PLATE.

COURTEOUS Reader, permit me to give thee a deſcription of my emblematical deſign.

On the left corner, through the opening clouds, thou perceiveſt the rays of *Heaven*, covering, as a ſhield of defence, the *Angel of God*, in a conflict with SATAN; in his left hand he contains the *ſhield of Truth*, engraved in its centre, the *Sword of Juſtice*, while the right hand extended, brandiſhes the ſword of *Wrath and Power*. SATAN, like a vanquiſhed foe, attempting his eſcape with his weapons of defence; in his right hand he holds a *dry bone*, a moral of *wounded* creation; in his left the firſt beguiled creature, the *ſerpent*, which he aſſumed, that turns its head round to dart its venemous poiſon into the arm of

the grand revolter, that brought the direful curſe upon him.

Underneath, on the moſſy turf, thou pereciveſt CAIN, with bended knees and hands uplifted, in a ſtate of *wonder*, *fear* and *prayer*, while all the inhabitants of creation of different natures around him, with eyes intently fixed, as with ideas of rational aſtoniſhment, ſeem terrified and moved with the dreadful ſight.

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INTRODUCTION.

AS far as it is conſiſtent with improving the morals, and inſtructive to mankind, the ſupport of religion and moral duties;—the *glory of our Maker*, and ſalvation of ſouls; it is an incumbent duty upon every member of the community to lend his aſſiſtance, towards accompliſhing that ſalutary purpoſe, proportionable to the abilities with which he is poſſeſſed. How far the Author's endeavours merits this title, an impartial and judicious reader will eaſily determine, and no farther does he requeſt the patronage of public favour.

The Author cannot, without ingratitude to individuals, and injuſtice to the Public in general, omit mentioning, at the front of this Work, the diſintereſted civility he has experienced from the gentlemen com-

poſing the Committee of "*The New York Society for the Information and Aſſiſtance of Perſons Emigrating from Foreign Countries;*" And in a particular manner acknowledges the reſpectable and obliging conduct of the gentlemen, delegated by the Committee to confer with him on his publication of this Work, and the generous encouragement he has experienced thro' the channel of that influence.

He cannot but hope that an inſtitution founded upon principles of ſo benevolent a motive, will be crowned with that ſucceſs as is conſiſtent with the many unforeſeen advantages, and benefits that may reaſonably be expected to accrue from it, to Emigrants of all deſcriptions; either to thoſe whoſe immediate neceſſities may require preſent aſſiſtance, or ſuch whoſe affluent circumſtances may only require the needful information to accommodate themſelves with conveniency and happineſs.

A generous Public will undoubtedly ſee the utility of the plan in theſe days of univerſal emigration from all parts of the globe, and contribute their aid to its ſupport, from the principle of *humanity* and *friendſhip*.

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THE DESIGN.

THE Author has, in this treatiſe, endeavoured to repreſent CAIN under the weight of thoſe awful impreſſions that violent murder generally makes upon the mind of the perpetrator, and the remorſe of conſcience that accompanies guilt of ſo horrid a nature; at the ſame time, to inculcate the neceſſity of humiliation and penitence, with a patient ſubmiſſion to the will of an offended GOD. Though the infliction of his chaſtiſements may be attended with ſevere croſſes and tribulations for reſtleſs and uncomfortable ſeaſons; yet ſtill his diſpenſations are all appointed for our good in the end. Although the calamities of our body or mind, inflicted upon us for our iniquities, may ſeem for the preſent grievous, we muſt not miſtruſt his clemency and mercy, for his ways of revelation far exceeds our finite comprehenſions. Theſe conſiderations are encouragements to the vileſt ſinner, not to deſpair, nor for the moſt upright man to pre-

ſume; for although, while we are in the body there is *hope*, ſo on the other hand, to counterbalance that hope, there are *temptations*. The *Almighty* can, and frequently does make uſe of ſupernatural means to convince us of his *Omnipotency*, and wean our affections from tranſitory and periſhable delights; and though thoſe alarming *mementos*, may convey terrific ideas to our imaginations, yet ſtill his purpoſes are founded upon unerring wiſdom; and calculated for our good; and while we reſtrain all our *inordinate* deſires, he will bountifully ſupply all our *neceſſary* wants, as far as conſiſtent with his own *glory*, and our good.

Thus the Author has endeavoured to render *Cain's Lamentations over Abel*, as uſeful to mankind, as *Geſſner* did the *Death of Abel*.

R. C.

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CAIN's LAMENTATIONS

OVER

ABEL,

BOOK THE FIRST.

THUS ſpake CAIN to creation, 'Be calm, be ſerene; let an awful ſilence reign throughout the wounded face of nature! Be repoſed in ſolemn ſadneſs, all ye cheerful inhabitants of the creation! happineſs is baniſhed from your peaceful retreats; harmony no longer accompanies your ſocial retirements; for the gloomy horrors of melancholy have found an entrance into the habitations of mortals, and the perſpective views of felicity are buried in the gulph of infernal temptations. Short and momentary have been the days of hope allotted to the firſt born of mankind; like the wings of the mounting eagle, have the

ken their rapid courſe with the velocity of imperception, and doomed the forlorn, the miſerable CAIN to years of penſive woe! Reaſon, art thou awakened? or do the phantoms of deluſive imaginations deceive thee? Have the nocturnal ſlumbers of darkneſs taken poſſeſſion of thy ſoul, and whirled thy ſcattered conceptions of things into uncreated worlds? and the fancies of ſleep diſcompoſed thy ſuperior powers by a confuſed maſs of horrible ideas, repreſenting to thy mind a ſcene that will be ſhocking to the ears of humanity, for generations unborn, and denounce vengeance upon the poſterity of the firſt homicide and fratricide in the world?

'See! there he lieth! behold my brother! he *ſleepeth!* But why this *unuſual* —this *motionleſs* ſlumber?—why cold and lifeleſs his once heaving pulſe, that was wont to keep pace with the movements of nature's ſelf; and thoſe vigorous limbs that relaxed not in their activity to obey

their MAKER's dictates; even from the riſing ſun till evening ſhadows evinced approaching night?—The circling blood of manhood ſeems retarded in its uſual progreſs, and a frozen chilneſs cloſeth up thoſe lively paſſages, that with progreſſive rotundity of motion communicated activity from vein to vein! I will again open my lips unto him—'ABEL! ABEL! *my brother* ABEL *awake!* behold before thee the image of horror! a bare ſtatue of mortality! a man and no man—CAIN, thy brother! thy murderer! Speak, I ſay, if breath is ſtill within thee!—*he is ſilent!*—motionleſs he reſts, regardleſs of my entreaties.—What can this portend?—What can this change in man predict? Can this cold, this icy ſtate, be the ALMIGHTY's decree to ADAM and his poſterity for the firſt act of diſobedience in Eden's paradiſe? Or has the GREAT CREATOR, from his unalterable wiſdom, appointed ſeaſons and portions of time for the offspring of ADAM to have a temporary relaxation from the laborious exerciſes and meaſures of life? Is it poſſible

that created beings can again return into their primeval ſtate of non-exiſtence, for hours, days, or years? If ſo, why not the elder before the younger ſon of ADAM? Why either of the two before the father of both? Aſtoniſhment ſeizes me! my ſoul is troubled! I dread the conſequences of my deed! Our father never experienced this myſterious change, or never revealed the unfathomable ſecret to his ſon, to prepare him to encounter ſuch a worldly revolution.'

Thus was CAIN toſſed to and fro by the agitations of his mind; framing ſuch imperfect ideas of the nature of death—whether he had or had not killed ABEL his brother, as we muſt naturally conclude that ABEL was the firſt corpſe that CAIN ever ſaw, having no Scripture tradition to give us room to ſuppoſe the contrary.

CAIN in this ſtate of perplexity deliberates within himſelf to go to his father and make known his anxiety—thus ſaid,

he haſtens towards ADAM, and thus addreſſes him: 'Father, thou firſt and original of men, ſpeak to thy firſt born; diſdain not an anſwer to the requeſts of CAIN thy ſon; reject not his ſolicitations, nor turn a deaf ear to his petition—remove the ſorrows of his ſoul, or they will become an increaſing evil with his length of days—Declare unto him the mutation that heaven has ordained for mankind—enlighten his ignorance; and let him not continue in the obſcurity of fear, and hourly wander in the labyrinth of deſpairing doubtfulneſs.' ADAM ſpeaks—'Child open thy mind to thy father.' CAIN begins—

'Make known the will of GOD to thy ſon, that future generations may be acquainted with the decrees of Heaven—Will the Creator of the world condeſcend to appear to the deſcendants of ADAM, and with the voice of majeſty admoniſh them for their future obedience, to cleave to good and abhor evil? Are theſe any of the conditions the Almighty entered into

with ADAM, as renewing covenants for children yet unborn? Will CAIN, will ABEL, have the gracious opportunity of hearing and anſwering the Eternal One, by declaring his will to regulate their future conduct in life? Will new commands, and injunctions of obedience be delivered to them, to guide them in the paths of rectitude and truth? Speak, my father, while CAIN thy ſon is cloſe attention, to procure alleviation to his wounded ſoul.' ADAM thus begins;

'What aileth my firſt-born? What tumultuous grief has taken poſſeſſion of the ſoul of my eldeſt child? thoſe queſtions border upon phrenzy; ſuch interrogatories cannot proceed from deliberation, ripened by perfect maturity; Thy father is at a loſs---it exceeds the limits of his comprehenſion, even to conceive the ſprings from whence thy difficult paſſages flow; it muſt be the production of ſome ſudden diſaſter in nature, for thy ſoul to be ſo agitated; originating in the firſt great ſin of diſobedience

in thy father; and thoſe diſquietudes and diſtracted emotions that diſorganiſe the vital parts of my ſon, muſt be the fruits of that firſt guilt.'

'Oh, ADAM! thy memory is now refreſhed with the bitter reflections of that unguarded moment, when the firſt act of ingratitude and evil was committed upon the earth by taſting the forbidden fruit.'

'Nothing, my child, has been withheld from thee or thy brother, that was appertaining to your neceſſary knowledge, that has been manifeſted unto ADAM your father, by the Great Creator; no duties commanded or reſtrictions enjoined, have been kept from you; for it contributes much to the happineſs of my days to witneſs the holy and blameleſs walking of my chidren before the Lord in purity of heart and uprightneſs of life; ſtrictly adhering to the commandments of heaven, and in mutual love and concord with each other. But, CAIN, thy diſordered looks forebode

ſome trouble pending, and nearly ripe to fruition; thy dejected appearance ſtrikes a dread upon my mind, beyond the fortitude of paternal tenderneſs to ſupport; the whole frame of nature within thee ſeems to border upon diſtraction; the agitating motions of thy ſoul, and irregular beating of thy pulſe, are certain omens of ſome approaching evil——retire to thy peaceful habitation, and partake of the neceſſary calmneſs and tranquility——thou indulgeſt ſome ungovernable paſſion, ſome unruly phántom that deprives thee of manhood, reduces thee in reaſon beneath the ſtandard of a child, and bidding defiance to the exalted dignity of a man: reſtrain all doubtful timidity, and confidence in thy Maker, for all needful revelation for your inſtruction will be manifeſted in due time. If new dictates or prohibitions are ordained in heaven for the ſons of ADAM to rectify their lives, it will be declared at the Lord's appointed time to CAIN and ABEL; GOD will not permit ſucceeding children to remain in darkneſs, and unacquainted with

his will. But declare unto me, CAIN, from what hidden motives iſſues that gloom on thy countenance, and the ſource of thy inward calamity? Remove my aſtoniſhment! Ceaſe not to quell the diſturbance thou haſt created in my breaſt, and diſpel the anguiſh thou haſt brought on thy father, by concealing thy own grief—What moved thy earneſt ſolicitations? wherein is thy ſoul wounded? Relate thy trouble to EVE thy mother; perhaps her ſuperior knowledge in the virtue of herbs may procure ſome balſamic plant, that by her careful preparation, may procure thee relief, reſtore thy diſordered frame to its former calmneſs, and baniſh from thy mind all unruly perturbations.'

To this diſcourſe of ADAM, CAIN begins to reply;

'Oh, my father! let me not ſee my mother! Parents of the miſerable! in the anguiſh of my ſoul have I ſpoke thus. Anſwer me one queſtion, father.' 'Propoſe it my

child.' 'What is *death?*' ADAM replies; 'It is the change, CAIN, inſtituted by heaven to be undergone by all mankind, at GOD's appointed time; it is the Lord's doing; we then ceaſe our mortal exiſtence, and return to GOD that made us.' 'ADAM my father, be thou again attentive to thy ſon; ſolve his doubts, remove his fears, and ſpeak for ABEL, thy child; my brother, *ſleepeth!* a ſleep yet unknown to ADAM or EVE; Thoſe purple ſtreams that were wont to flow through the fibres of nature, and give activity to the vivid arteries of youth, are ſuddenly relaxed in their daily courſe, and become motionleſs, pale, and cold; the crimſon hue that adorned and beautified his chearful countenance is, like a bloſſom of ſnow, vaniſhed from ſight, and an icy ſtiffneſs ſubſtituted, to fix a permament chillneſs on his once bloomy cheeks; thus lies ABEL, the favorite of heaven, extended on the moſſy bank, by the ſide of his ſtaring and hungry flock, bleating for daily food from his tender nurture; he lies inactive, plunged unpre-

paredly into that dubious ſtate thou ſpeakeſt of, by the hand of CAIN his brother! What have I done? Will he not again reſume life, to renew his daily diligence? to preſent his acceptable ſacrifices to his GOD, and his prayers to heaven to pacify offended wrath upon CAIN? I will haſten again unto him. Father follow thou me.

CAIN outran his father, and came firſt to the horrid ſpot where ABEL ſtill lay.—'I will,' ſaid he, 'with the tears of lamentation, wipe the clotted blood from his lovely face before my father come, and pour over him the plaintive accents of my wounded ſoul; and in penſive ſtrains of grievous melancholy, utter with mournful ſadneſs the language of deſpair and repentence! My brother! my brother! Have theſe hands produced the direful effects, originating in our parents firſt fall? is this death? Is this the change pronounced upon the children of ADAM? Is this the curſe denounced for eating the forbidden fruit? Is this the road allotted for all mankind to

travel from earth to heaven? ABEL, thou anſwereſt me not; He continueth ſolemnly ſilent! every organ of ſenſe is deprived of its neceſſary properties; the whole body overhung with gloomy ſadneſs, and regardleſs of CAIN's bitter reproaches on himſelf, he peaceably lays at reſt.—— CAIN, ignominous infamy haſt thou entailed upon thy poſterity! behold the direful conſequences of thy implacable malice againſt thy inoffenſive brother; where gentleneſs and meekneſs were always treaſured up to receive thee into his arms with fraternal and tender embraces. Heaven muſt be ſhocked at thy unnatural transformation from a brother to a murderer! deteſtable muſt thou be to thy own remembrance, to preſume to limit the boundaries of Heaven's will, by deſtroying a life which thou neither gaveſt nor can reſtore! Here cometh my father in tears.'

'ADAM, behold thy ſon; ſtep forward and touch him. Is this death?' ADAM after a few moments recovering from his

ſhock, exclaimed, 'Curſed art thou in the ſight of GOD; and impiouſly infamous will be the deſcendants of thy loins.' 'Curſe me not ADAM! the curſes of ABEL alone from the ground will ſink me! Behold he is putrifying; he is haſtening with ſwift diſſolution to corruption, and preſently be united in nature with the earth that ſupports him; CAIN laments him, CAIN by him unnoticed. What father, muſt now be done? Lift up thy hand againſt CAIN, and retaliate with the blood of thy firſt born, for the death of thy younger ſon, that CAIN may accompany ABEL through the unknown regions of death.' 'No, CAIN; vengeance belongeth unto GOD.' ADAM now looking upon ABEL cries out, 'My child! my child! ABEL my ſon! he anſwereth not his father! This muſt be to *die!* This muſt be *death!* From this hour muſt ADAM and EVE bid adieu to joy; for the father of men has lived to ſee before he taſted death. I go and fetch thy mother, to be a witneſs to the power of death.'

'No, father; wound not her tender feelings with the woeful ſight.'

O CAIN, this act of thine muſt exceed the threatened curſe? The life of ABEL was the gift of GOD; he alone had authority to take it away. Woe be unto thee! thou haſt involved us all in the guilty ſcene! The blood of ABEL will pierce the ſkies, and invoke Almighty vengeance for wrath upon us. Fly with rapidity, if creation can produce a cavern of darkneſs fit for thee! haſte upon the wings of conſcious timidity, and hide thee, if poſſible, from the preſence of GOD! But alas! no rock ſo dark, no cave ſo deep, but the eyes of Omniſciency will detect thee! No work of creation, ever ſo diſmal or dreary, that would diſplay ſuch clemency as to admit thee within the boſoms of their obſcurity, or vainly attempt to ſecure thee from the penetrations of Omnipotence! Humble thyſelf therefore before him; Let the ſmarting wounds of encreaſing penitence be mingled with the tears of deep

contrition, and unremittingly preſented through the bitter channel of painful remorſe, to the Throne of Heaven. Let humiliating proteſtations daily, hourly, nay, every minute of thy exiſtence, accompany fervently thy lamentable ſupplications, that the ſacrifice of keen anguiſh may, in a *ſmall* meaſure, be proportionable to the magnitude of thy crime. We know not the will of GOD; the wiſdom of Infinity is unſearchable; it exceeds our ſhallow capacities; our ideas are too confined to judge thereof; he can—he may be merciful where mercy is not due, and pardon ſins that to us may appear unpardonable—Let, therefore, thy ſorrow be unfeigned; thy penitence devoutly ſincere; and without relaxation or intermiſſion perſevere to the end of thy days; but be not vainly deceived with expectations of comfort or conſolation from ADAM, for his riper years are incapable of adminiſtering it unto thee.

'Behold my *child*, thy *brother!* there he lieth! *Abel!* my *ſon!* my *child!* he lieth extended; he is no more! Silence dwelleth within him; peace abideth with him. O CAIN, my ſon! I will forbear longer to encreaſe thy anguiſh, by extenuating thy guilt. *Henceforward, O my ſoul, be thou patiently ſilent, and ſubmiſſively reſigned to the heavy ſtroke with a heavenly firmneſs.* CAIN.' 'Father.' 'Join me to commit his cold corpſe to the earth, to its native parent duſt; for GOD thus ſpoke unto thy father; '*For duſt thou art and unto duſt ſhalt thou return.*'

'After diſcharging this laſt mournful office for my child, I return to EVE thy mother, and communicate unto her the doleful tidings; and haſten thou to appeaſe thy offended GOD.' This laſt office of paternal love being with ſolemnity and tears diſcharged, the Parent of mankind, with mournful and broken accents, bids adieu to the grave of ABEL, and takes farewell of unhappy CAIN; and with

wringing hands, and eyes overflowing with waters of grief, he haſtens through the ſhady bowers, moiſtening the graſs with the tears of lamentation, in ſearch of EVE his wife. EVE, impatiently waiting the reſult of her huſband and ſon's converſation, was eagerly prepared to hear the news from the mouth of ADAM. He attempts to ſpeak; utterance was denied him; faultering was his half lengthened ſyllables; and by long and forced expreſſions, was the melancholy cataſtrophe announced to the mother of men; to the mother of ABEL the *dead*—She no ſooner comprehended a ſufficiency of ADAM's inarticulate words, to diſpel all doubts in her mind, but her whole nature within her, with an unuſual ſhriek, gave way to the unexpected ſhock; the voice of her agonies reached the very ſkies! In vain did ADAM apply every effort that tenderneſs and reaſon could dictate to reconcile her dejected mind to the weighty intelligence; but anguiſh had taken too deep root for

conjugal affection to remove; and, extended on the cold element, ſhe laid in an almoſt ſtate of non-exiſtence; when at laſt coming to reaſon, ſhe lift up her eyes towards ADAM with conſternation, and cries out;

'Where are my two ſons?' CAIN, being now come within hearing of his mother's voice, with the terrors of guilt and ſelf-cutting reproaches, flies towards the ſpot, and falling with his face to the ground, exclaims:

'Woe is me! on me be the curſe! on me be the vengeance that Heaven has reſerved for man's firſt diſobedience; On me, O GOD, diſplay thy wrath! ADAM was ſpeechleſs; EVE almoſt ſenſeleſs; neither capable of giving vent to the emotions of pity or anger. The ſcene was affecting; it was too diſtreſſing for the already wretched fratricide to ſupport; and with the terrors of conviction, inſeparable from conſcious guilt, and ſurrounded with

the direful apprehenſions of lamenting deſpair, he quits the mournful ſpot of his almoſt lifeleſs parents, and ruminates ſorrowfully where to fly to procure peace to his ſoul, and, if poſſible, to eſcape the vigilance of his GOD. 'I will again return,' ſays he, 'to the ſacred ſpot that faithfully encloſeth in its bowels the body of ABEL, now compounded with clay, and waiting its portion of time to mingle with its native duſt.' Thus ſaid, he haſtens towards the habitation of death—when behold, a voice from the clouds, like the rattling of provoked thunder, ſpeaks to him with the Majeſty of *Omnipotence*—

'WHERE IS ABEL THY BROTHER?'

Struck with horror, guilt, and fear, the infernal tempter was at hand, and inſinuated into him a quick reply—'*I know not: am I my brother's keeper?*'—Immediately ſentence of condign puniſhment was inflicted upon him by the GREAT JEHOVAH; and, to ſcreen him from the dangers of

the many enemies the bloody act had expoſed him unto from future generations, the Lord diſtinguiſhed him from the reſt of mankind by a guilty mark. What that mark was, Scripture is ſilent; conſequently we can only form conjectures, every one as their imagination leads them: if my opinion may be given, (and which I do not wiſh to force upon another) it was this—*That conſcious terror that diſplays itſelf in the countenance of every murderer, when the queſtion is confronted unto him with ſtrong ſuſpicions*,—with this important difference—*that it was always manifeſt in the face of Cain, as the concomitants of guilt to the day of his death.*

CAIN having received the chaſtiſing malediction of provoked Heaven, heavily proceeds towards the grave of ABEL: languiſhing as he walks, he bemoans, with grievous lamentation, the empire that ſin had erected within him; and with heart-rending complaints, on the eve of diſtraction, he arrives at the mournful ſpot! *the*

ſad hillock of death! and, in ſtrains of penſive ſadneſs, bedewed the hallowed turf that covered the mangled body of the innocent victim, with tears of inconſolable anguiſh—After a few minutes ſobbing and bewailing his forfeited bliſs over ABEL's grave, he exclaims to himſelf—'This is forbidden ground; the ſacrifice of unſpotted purity reſts concealed under this graſſy hillock; defile not the ground by thy footſteps, conſecrated to the relicks of virtue; polluted by thy evil, 'tis now become ſacred by admitting into its boſom the remains of perfective innocence; I muſt withdraw; the ſharpened darts of piercing remembrance wounds my ſoul afreſh. Adieu, thou virtuous ſpot, adieu! The ſentence of Heaven's frowns, replete with foreboding gloom, muſt be now fulfilled, and CAIN be baniſhed into regions unknown; where penitence may produce peace, and ſolitude procure loſt tranquility. O wretched man! miſerable CAIN! to meditate death on the endearing fountain of innocence, where it never entered

the heart to cheriſh a thought tending to thy diſquiet, much leſs thy death! execrable, foul, and black the deed; yet darkneſs muſt provide thee a cell to pour out thy complaints and dedicate thy ſoul to Heaven. Admonition from my father may be now ſalutary and beneficial to me; I again return and requeſt his advice and benediction; he will not diſdain to hear my plea.'

Thus ſaid, he returns to his father and mother. ADAM beheld him advancing, and drawing towards him, perceives the *mark* of GOD, and ſays—'CAIN, what is this? thy countenance has the appearance of nature's tranſmutation!' CAIN replies—'Father, give ear to the words of the unhappy! CAIN thy ſon has ſeen the Lord; the decree of juſtice is paſſed; thus ſpake the GOD of Heaven; *A fugitive and vagabond ſhalt thou be.* Earth is forbidden to CAIN its encreaſe; the MARK of Heaven is his ſecurity from bloody men; make known unto me the path to ſteer my

courſe for calm conſolation; diſtreſsful as the hour, yet welcome would be the meſſenger of death. Can forlorn hopes, or humble acquieſcence to Divine mandates diſpel the turbulency of raving madneſs? Retaliate ADAM for the blood of ABEL, by ſolicitation for Heaven's permiſſion to diſunite the ſoul and body of CAIN. He is, he can be no more than an incumbrance on the earth; the ground whereon his foot reſteth will be defiled by the preſſure of his image; barrenneſs will proceed after the footſteps of the curſed delinquent. I muſt die? help me to die! The ſin exceeds the extent of mercy! The abominable crime will not admit of Heaven's favour.'

Thus he importunes ADAM to take away his life; ADAM was ſilent; he again proceeds—

'My ſoul wants deliverance from the bondage of a growing ſenſation that holds it in captivity from the enjoyment of e-

very domeſtic and filial endearment.'—— ADAM ſpeaks—

'NO, CAIN; the will of GOD muſt be obeyed.'—EVE ſcarcely recovered from her firſt confuſed ſtate of mind, at ADAM's relating the melancholy event, could barely ſummon fortitude enough to enter into a renewed diſcourſe with CAIN or her huſband; but ſhe thus begins—

'ADAM, my ſpouſe, my other half, let us not anticipate evil; there is an Almighty Providence who ruleth all worldly mutations, and where celeſtial goodneſs deigns to protect and provide for the feebleſt inſect and twiſting reptile; Comfort CAIN, that he may not plunge us into encreaſing troubles by diſtruſting the clemency of his GOD; dejection ſitteth on his brow; his attitude is that of madneſs! Join thy feeling with mine, ADAM, and let us mingle compaſſion with his flowing agonies—We may aſſociate paternal pity and commiſeration, at the ſame time we

hold in deteſtation the enormity of his crime; let not the curſes of the whole creation conjunctively deprive him of our parental love.'

CAIN was ſtill in a poſture of deep humiliation—his grief overballanced the powers of impreſſed nature, and his ſoul heavy laden with the burthen of affliction; the flowing drops iſſue from his ſwollen eyes, and fall to the ground like globulets of an heavy ſtorm, the ſound of which rouſed ADAM and EVE from their ſtate of deep conſideration how to adviſe him—when ſuddenly, as if guided by the hand of inſtinct, they look in the face of CAIN, and without uttering a word, both fell proſtrate with their faces on the earth, and moiſtened the graſs with the dumb waters of ſympathy.

Thus our firſt parents lay, deprived of the organs of ſpeech, but with groanings and lamentations that echoed through the whole diverſity of nature's delightful ſpace; the utmoſt boundaries of creation were

ſmitten with the uncommon ſound; all the inhabitants of the foreſt were diſturbed by the unuſual echoes: The ravenous beaſts of prey, the winged tribe of jocal harmony, the inſects that hovered in the airy element, and the little unnoticed reptile that twirls under foot, felt the effects of murder; and thrown into an unuſual profound ſilence and terror; neither motion, voice or ſound could be perceived on that ſide EDEN, but the broken, the plaintive accents of ADAM and EVE.

CAIN ſtood like an engraven ſtatue of raving phrenzy, ſpeechleſs, and motionleſs, with eyes intenſely fixed upon his father and mother. Thus lay the firſt parents of mankind; thus ſtands before them the firſt murderer in the world.

The ſun was now declining, and drawing ſpeedily towards the cloſe of it's daily courſe; the luminous brightneſs and warmth proceeding from the exhalations

of his radiant beams, was powerfully diminiſhed, and the chilling damps from the ſurface of the earth made their gradual and forcible approaches, ſo that ADAM and EVE began to experience the ſenſitive effects of cold and advancing night; reaſon being a little recovered, they aroſe; EVE firſt; ſhe opens her lips to ADAM and ſpeaks thus;

'ADAM, 'tis prudent, 'tis the counſel of diſcretion for us to put a reſtraint upon immoderate grief, and not indulge the woes of an irretrievable malady.' Then embracing ADAM as her partner in calamity, ſhe thus begins; 'ADAM my huſband, the joy of my ſoul; ſee before us our firſt-born, ſinking under the load of dreadful expectation; although the title of parental ſoftneſs is forfeited, let us not withhold from him the compaſſion of pity; Is not that eſtabliſhed in the bowels of our affection? What muſt be done? Give me leſſons of inſtruction, and I will deliver them

with improved admonition to our unfortunate ſon; I can promiſe myſelf ſucceſs from thy mature and ripened deliberations: behold him before us! 'tis a melting ſcene; let us be tender towards him, it may reduce his ſoul to ſerenity, or we know not what a fatal moment of diſtraction may produce, when all the faculties are in a ſtate of derangement; he may add iniquity to iniquity, and commit a ſuicide on himſelf; if this evil alſo befal us, unceaſing and unavailing ſorrow muſt accompany us all the days of our life; the pleaſures of every ſacred as well as moral duties will be baniſhed from us; and all private conſolations in our various circumſtances of life will feel its effect, even in the midſt of theſe unforeſeen viciſſitudes that our *Maker* has ordained for us to encounter; it will obſtruct us in paying obedience to the Divine commands, by a continual preying upon our vital parts, rendering us incapable and unfit for the ſervices required of us: beſides, ADAM, thou knoweſt the Lord is merciful: he tempers judgment

with clemency; there are ſtill beams of hope left for our child; the Lord preſerved *us* from deſtruction for the *firſt* tranſgreſſion; we involved our children and their ſucceſſive generations in ſin to the end of time, or CAIN would have been a ſtranger to jealouſy or hatred to his brother; give reflection a ſeat in thy boſom; May we not juſtly attribute a portion of CAIN's crime to our firſt fall? We planted the ſeeds of ſin, he only plucked the fruit; and 'tis impoſſible for us in this infantile ſtate of nature, to conceive the different kinds and qualities of fruit that will be produced from the tree of ſin that we planted; they will differ widely in degrees of magnitude and circumſtance; yet all, proportionable to their enormity, deſtructive of that primeval innocence in which we were created; Let us endeavor to relieve his depreſſion, to adminiſter conſolation unto him, and with joyful gratulation, he will return cheerful thankfulneſs; leave him not ſinking under the weight of ingrafted impiety,

transfuſed into him with his mother's milk; CAIN was not the firſt ſinner; Are not *we* alſo baniſhed the preſence of the Lord? ſtill we have hope; let us hope alſo for our child. If the increaſe of the earth is withheld from the labours of his own tillage, ſtill nature itſelf is abundantly ſufficient to ſupply all his wants. The Lord has rejected his future ſacrifices; then CAIN need not Till the ground—Pardon is treaſured up in heaven for repentance, or ADAM and EVE would be now as ABEL. Speak, my huſband, what words ſhall I utter to my ſon? Let me alleviate the pain, if I cannot prevent the growth of grief by ſin allotted him, or it will eat deeper into his ſoul, beyond the penetration of parental feelings, and beyond the power of compaſſion to mollify.'

ADAM all this time was ſoberly attentive to the words of EVE, but could not ſubdue the riſing tumults of paſſion againſt CAIN, that did at intervals force itſelf upon him; but ſtill he ſtrived againſt the depreſſions

that human infirmities made upon his mind; he ſtrived in vain to ſtop the ſources that produced ſighs and moans for his child; he attempted to unboſom his mind in compliance to EVE, but the power and vivacity of utterance had left him, and like a lifeleſs image he falls again to the earth. CAIN was no longer able to ſupport himſelf under the melancholy ſcene, and began to exclaim againſt himſelf in the moſt poignant accents of grief—

'CAIN, CAIN, witneſs the effects of thy obduracy! conſider the baneful conſequences of thy luſtful enmity againſt thy brother! Behold thy father ſurrendering up life to the cold manſions of mortality, by the tedious weapons of a ſoul wounded malady; by ſlow approaches to his native earth, to accompany ABEL his ſon in glory! Behold alſo thy mother, with a heart ſoftened by the melting compaſſion of plaintive ſympathy, unable to keep within their limited bounds the watery drops, or

heart-burſting ſighs; turn alſo thy eyes towards yonder ſpot, where reſteth in peace the innocent victim of thy fury.'—He now addreſſes ADAM; 'My father if thou ſtill retaineſt life, caſt thine eyes upon CAIN, ere death removes his ſoul into the boundleſs regions of eternity, and baniſh him thy preſence forever; Life is a burthen; exiſtence is become inſupportable; the cruelties of death will be a balm; it will deliver my ſoul from the bondage of relentleſs remorſe and bitter torture; the execution of Heaven's wrath cannot exceed the torments of a ſtinging conſcience; Father, farewell! I die!—the hand that ſevered ABEL from thy boſom, ſhall remove CAIN from thy ſight, and leave thee childleſs:—a ſimilar ſtroke will produce a ſimilar effect; and conſequences muſt be left to future revelation.'

ADAM, by a ſudden emotion proceeding from thoſe terrible words of CAIN, and trembling at the baneful project nouriſhing in the boſom of his ſon, looks up, and

in that moment of perturbation, with the trembling of nature upon him, fell upon the neck of CAIN, and embracing him in the ecſtaſy of charity and love, and thus he begins;

'My firſt-born! my eldeſt child!—Aſſume the man! be again thyſelf!—A frozen horror has iced up thy intellects in defiance of reaſon, and raging madneſs has taken poſſeſſion of thee—thy irregular conceptions of things deceive thee, and will deprive thee from enjoying thoſe ſuccours that are reſerved in heaven for the unfortunate—GOD ALMIGHTY is ingenious in diſtributing mercy, and extendeth it as much beyond our comprehenſion, as beyond our deſerts; and turneth not a deaf ear to the returning penitent and reclaimed ſinner.—Drive contemptuouſly from the receſſes of thy ſoul all thoſe ſubtle and enſnaring inſinuations, that are obtruded upon thy diſordered ſenſes by the firſt great revolter from heaven and deceiver of men—Thy life is the ſole preroga-

tive of GOD—let him be thy judge—let him be thy executioner—let his will be thy law; and as thy days are prolonged let thy prayers be inceſſant; embrace gratefully the ſeaſon of life, that unwearied devotion may atone for thy guilt—ſteadfaſtly adhere unto, and perſeveringly diſcharge with cloſe application, the duties thou haſt hitherto neglected—ſacrifice with grateful pleaſure every vain delight that has hitherto been aiding to immerge thee in ſin; and with praiſes devout dedicate thy future days to the ſhrine of morality and religion—chuſe prudence for a directory in all thy deſires, and let temperance be compounded with all thy gratifications; and forget not the ſacred obligations due unto heaven for granting thee ſpace to make thy peace with GOD; Such pious emotions will inſpire thee with zealous fervency, and the beneficence of heaven will be more apparently viſible unto thee; Almighty clemency will be more eminently manifeſted to thy conceptions, and thy preſent contracted ideas of Divine inſpira-

tion will ſhine with more captivating luſtre in thy ſoul; the bright perfections of Omniſciency will diſpel from thy breaſt thoſe obſcure imaginations that almoſt reduce thee to an inanimate Being; It is the LORD that puniſhes; it is the LORD that pardons; therefore let not the extremities of deſpair drive thee to madneſs; ABEL thy brother has not forfeited his right to the inheritance of Heaven by his untimely diſſolution; but thou, by ſacrificing thy own life to the paſſion of terror, excludeſt thyſelf from all redemption, and cover, by the veil of ſuicide, all proſpects of future felicity: therefore, my child, be calm; maintain a manly fortitude in thy breaſt; conſider the conſpicuity of GOD's *goodneſs and greatneſs* in all the works of creation; and our chearful obedience to his precepts, is like undefiled virtue that brings with it its own reward; be watchful that thy future conduct may not be defiled with ſin, to plunge thee inevitably into the dark and horrible labyrinth of endleſs agony: our ſins though numerous, and in magni-

tude aſtoniſhing, yet the love of GOD towards us will ſtill be ſuperior in *juſtice* and in *mercy*. 'Tis proper; 'tis needful, that thy mind ſhould be occaſionally checked with the reflections on ABEL's death, and produce within thee ſome painful remonſtrances; yet ſtill reſt thou upon thy GOD; eſtabliſh piety and holineſs within thee, and with laborious exertions, cultivate a future integrity and uprightneſs all the days of thy life; Be quick, and obey the Divine mandate; ſeek ſome remote ſpot to take up thy dwelling amongſt the inoffenſive guiltneſs; thoſe irrational inhabitants of creation that are untainted with the corrupted principles of man, and, by the inſtinct of pure nature, they may conſole thy plaintive accents; the luxuriant branches of the grove, the variegated ſhrubs of the field, may, with the molody of their pliable movements, lull thy ſoul to repoſe.——Thy reflections thus encompaſſed on all ſides, may, for a ſeaſon, baniſh from thy memory the diſconſolate ſituation of thy forſaken parents—With ſpeed be

gone ; obey the voice of the Lord ; abandon this ſpot ; become loathſome by dejection, and find a ſeat of meditation more conſiſtent with the unſettled circumſtances of thy ſoul ; ſhun the dwelling of ADAM and EVE, that frequent interviews with the parents of ſorrow may neither impede nor reſtrain thee in the exerciſes of emulation and penitence : go where contrition, gratitude, and adoration to GOD demands all the pious ſervitude thy lengthened days can preſent ; reliſh with pleaſure the duties enjoined, and let the taſk be delightful and pleaſing ; this will be a balm to thy calamity, aud baniſh deſpondency from the door of thy heart, and the powers of grief gradually abate within thee—Prayer and praiſe will be as bulwarks unto thee to enable thee to conflict with thy oppreſſive imaginations ; and proportionable to thy perſeverance will the beatitudes of GOD be diſplayed. This, CAIN, is the road ; theſe are the footſteps thou muſt purſue, and thy aſſiduity herein will be crowned with ſucceſs ; let not thy thoughts delude thee ;

for, by attempting to retaliate for ABEL's death on any other terms, the GOD of all the earth will reject, and it will nip in the bud every appearance of irregularity within thee; guard againſt thy heart, for know thou, it is deſperately wicked, it is outrageous, and requires the chains of unſhaken reſolutions to keep it in ſubjection, and within the bounds of moderation; thou knoweſt what is good, and haſt already experienced the knowledge of evil; curb all paſſions, and permit no vice to reign predominant within thee: be *watchful* that Satan may have no dominion over thee. Cheriſh theſe admonitions of thy father, and virtue will ſtill add reverence to thy years; and thy lengthened days will be accompanied with hopes to the grave. CAIN, thy father has diſcharged his duty, and bids thee farewell——*Farewell, my child!*'

'*My father, farewell! Eve, my mother, farewell!* Parents of mankind, farewell!

EVE, unable to ſuſtain herſelf under the impreſſive weight of affliction, thus began;

'My child! my firſt born! and muſt the ſorrows of EVE be her annual conſecration? muſt tears alone be her daily conſolation for the loſs of both her ſons? ADAM, review thy admnoition; let not paternal counſel exceed the limits of needful precaution; Haſt thou cloſed up the bowels of compaſſion? Canſt thou reconcile thy parental feelings to thy child's continual abſence? Wouldſt thou exclude him forever our ſight? be not loſt to ſenſation; thou ſpakeſt to CAIN, while thy eyes and thy heart was with ABEL; thy affections for the dead diveſted thee of ſympathy for the living ſon; I doubt not his ſincerity; all his vital parts are oppreſſed with conviction; not a member in his whole frame that has eſcaped the powerful agitation; he ſeems inflexible on contrition; the ſtormy ſeaſons of boiſterous mutations are gone and paſt; he deteſts his crime, and longeth to ſeek refuge in the boſom of peni-

tence; his future days will be regulated by the ſtandard of truth; and holineſs and righteouſneſs be eſtabliſhed within him forever; as thou ſpakeſt unto him with ſerenity, he liſtened to his father with inſtruction, and the ſage council of years had the deſired effect: Can there be danger? May not our child, at the expiration of revolving ſeaſons, return again to his diſconſolate Parents, and chear their drooping ſpirits, by removing their deep rooted grief? We ſhall then be joyful witneſſes of his improving accompliſhments; we ſhall ſee him growing to perfection in the knowledge and practice of thoſe duties that conſtitute happineſs and peace of mind, and ADAM and EVE be partakers of CAIN's tranquillity; it muſt gladden the hearts of his parents, to behold the happy change; a pleaſing confirmation; an enlivening to our ſouls; and in the midſt of ſolitude create in us a rapturous devotion to celebrate praiſes to Heaven! thoſe obſtacles of gloomy doubtfulneſs that will at

intervals intrude upon our moments of retirement, will be kept at a reaſonable diſtance, as is requiſite for our more ſerious performance of religious duties, and rendering our ſervices in obedience to the Almighty will; it will ſtrengthen our fortitude to encounter patiently all thoſe afflictive ſmarts that will occaſionally dart into our ſouls, and occupy the receſſes of our hearts, almoſt unmoleſted; and thus, from groundleſs fears, we ſhall accumulate upon ourſelves real evils; we are, as well as CAIN, ſtrangers to the inward workings of heaven; neither know we the ſecret intentions of the Lord in theſe things.'

'ADAM, ſpeak again to CAIN—preſs upon him his zealous obedience to his covenanted GOD, and ſolemnly remind him of his renewed engagements; and when the melodious voice of peace has eſtabliſhed its dwelling within him, and he finds his ſoul purified with calm and holy gladneſs, and an uninterrupted converſe with heaven, has procured him a ſweet complacency

of mind, he may, thus prepared for our embraces, return to his parents again, and, under the auſpices of Heaven's favour, pay the duties of filial gratitude unto us; this will cheer us under hourly depreſſions, and give us comfort in our acquieſcence to Providence—we can be aiding unto him by a cultivation of virtuous ſeeds in his mind; the beneficence of Providence will become more conſpicuous unto him; and his ideas of heaven be more enlarged and refined, and fitted for the digeſtion of Divine revelation. Speak thus, ADAM, to the child of thy boſom, it will be ſalutary to the heart of thy wife.'

ADAM at this laſt and earneſt ſolicitation of EVE, ſeemed to be wrought upon by her arguments, and inclined to charity towards CAIN—he drew ſuch concluſions from her words as had weighty influence upon his own judgment, and thus began again to diſcourſe with CAIN—

'My ſon, is there yet a branch of virtue left within thee? or one grain of ſeed centered within thee, not yet buried in the bowels of evil, whereon thy father may place a ſhadow of hope? Is there yet a vacuity unoccupied by the flames or aſhes of ſin, that a virtuous deed may take poſſeſſion?' CAIN anſwereth—

'What ſayeſt thou my father!' ADAM replies—

'What are the emotions of thy heart? Is there a ſtability in thy vows to Heaven? Do unſhaken reſolutions and firmneſs of mind unite together to oppoſe the encroachments of thy ſoul, that have hitherto put all mortality to defiance?' CAIN, with broken accents and words ſcarce intelligible, replies to ADAM;

'Father, ſuſpect me not: a ſecond evil cannot be produced from a firſt that is finally eradicated, root and branch; the malig-

nancy of ſin is apparent unto CAIN in all its odious deformities, and the rebellious fiend is ſubdued by the arrows of conviction; his former inſinuations are aboliſhed and become annihilated in CAIN; religion ſhall reign as ſovereign over the empire of his ſoul, and ſupplications to Heaven ſhall never ceaſe: reaſon beginneth to abound and ſtedfaſtneſs of thought remaineth with him: CAIN knoweth that to aſpire towards Heaven is to be humble at the footſtool of its throne; *Sin* has been compounded with all CAIN's actions; but is not *mercy* tempered with *God's juſtice?* ſhame is viſible in my countenance, and the *mark* of conſcious guilt condemns me; ſo ſhall my repentance be demonſtrated by ſimplicity; to GOD will I apply; by GOD will the neceſſary ſuccours be adminiſtered; perſecutions from men ſhall not ſink me, nor tribulations of conviction weigh me down; to ſhameful actions I will be eſtranged, that creation may not again bluſh at my guilt; moderation ſhall be the regulator of my deſires; and my petitions

juſtifiable, that they may be accepted, and return unto me bountiful, and the bleſſings impreſſed on me with grateful joy; CAIN can defy Satan; the helmit of Heaven is proof againſt his aſſaults, and courageouſly can he combat the tempter; ſeduction ſhall no more invite him, nor perfidy any more harraſs him; diſcontent ſhall no longer abide with him, nor ſadneſs damp his chearfulneſs.' Here CAIN ended, and again addreſſed his father with a farewell; Parent, farewell! again I bid adieu to this ſpot of rural innocence, and fly to regions unknown!'

CAIN, my child! my bleſſing! and may the preſence and munificence of Almighty benediction await thee, and accompany thee to the retirements of ſolitude! Farewell! farewell!'

EVE now approached towards CAIN with the ſinking ſteps of paternal affections and maternal feelings, and almoſt drowned in tears of ſympathetic tenderneſs, drop-

ping almoſt imperceptibly from her over-flown eyes, not able to contain the heart-feeling moiſture, while ſhe took a fainting embrace from her child.

'EVE,' ſays ADAM, 'our ſon is now taking his leave of this beautiful ſpot; let us hope the remembrance of it will be engraved on his boſom, and chear him in his moments of devotion.'

'My child, my child!' ſaid EVE, and down ſhe dropped, unable to proceed; ADAM raiſed her on her knees.

'What ſays the wife of my boſom? Speak to thy ſon.' 'Heaven accompany him, ſaid ſhe, and down ſhe fell. ADAM again raiſed her, and ſhe faints in his arms. CAIN ran to a murmuring brook and bro't water, and ſprinkled on the face of his mother; ſhe came to herſelf, and began;

'May thy reſolutions be ſtrengthened with thy days, and the glorious brightneſs

of heavenly ſplendor ſurround thee with benign conſolation in the gloomy manſions of thy different retirements; improve thy mental powers with the attentive cares of prudence, and let thy daily adorations be preſented with unremitting diligence; and remember that the Lord thy GOD is privy to all thy thoughts, thy words, and thy actions; treaſure up in thy ſoul the words of thy parents, and bid them adieu! Farewell, my child! farewell! ADAM again embraces him; and with the language of ſorrow, ſcarcely articulate, ſpeaks unto him:

'My ſon, darkneſs is approaching—in a few hours night will becloud the atmoſphere, and all creation be dreſſed in ſable melancholy; we muſt reſign to the mournful ſeparation—be gone; 'tis more than frail nature can ſupport to look upon thee. Behold EVE thy mother; ſhe is ſinking under the preſſure of weeping grief—thy father trembles like the approaching diſſolution of mortality; embrace the preſent inanimate moment, and fly our ſight;

be gone! I ſink! EVE is ſwooning! life is almoſt obſcured—ſpeak no more.'

'Farewell, my parents; I go; adieu! I am gone! farewell! farewell!—Look not behind you to meet the languiſhing eyes of CAIN, that without the emotion of additional unquiet he may to the utmoſt bounds of ſight, have a glimmering perſpective of his beloved parents, and eſcape the poignant wound that their diſtorted features would make upon his ſoul—Now I go, I go, my parents I go; farewell! I am gone! My father and mother farewell!'

ADAM and EVE, both together, at this inſtant, like the voice of one ſoul, without looking at CAIN, cried out—— '*Adieu, our child! adieu!*'

CAIN's LAMENTATIONS

OVER

ABEL.

BOOK THE SECOND.

THE irregular imaginations that now ſucceeded each other in the mind of CAIN gave all nature the appearance of a new creation; every viſible object ſtrikes an awful conſideration into his ſoul; he ſoon begins to collect his ſcattered reaſon, and to bring to mind the ſtate from whence he was fallen, and to pacify his ſoul by a compoſed reconcilement to the inflictive chaſtiſement of God, and with calm fortitude ſubmit to theſe diſpenſations of Providence; and thus began to commune with himſelf:

'I am ſtill an inhabitant amongſt, although a ſtranger to the *beauties* of creation—Where will my wandering footſteps lead me? A ſolemn and ſad ſilence muſt be my nightly as well as daily companion; and the peaceful habitation of ADAM and EVE will produce renewed bitterneſs to my reflections; I would hope for conſolation; then ſays ADAM my father, 'build thy expectations upon penitence.' 'Religion is my aim;' then ſays EVE my mother, cultivate an acquaintance with thy GOD!' Peace of mind I would compound with lengthened days; then conſcience tells me, 'to plant the ſeeds of contrition with double care, and daily water them with the tears of remorſe, and thou ſhalt reap the fruit of tranquillity; petition Heaven, the ſource of good, and its ſpiritual eſſence will not be denied thee; let an emulative increaſe of virtuous actions prompt thee forward, and thou wilt attain a ſufficiency of power to withſtand and accumulate a portion of pious reſignation, to enable thee to encounter courageouſly with all the

temptations and tribulations that will occaſionally and unexpectedly befall thee,'—Ye ſkies! ye ſtars! ye angels! all ye the glorified hoſt of Heaven, and all ye the whole created face of Heaven, earth, and ſea; all ye that are the works of the *One great God*, and witneſſes to the firſt wound that was given to the ſon of ADAM—a deed that ſtained the whole face of nature with blood!—a deed the moſt heinous that can be recorded in the acts of polution—'tis you, ye perfect works of GOD, that I entreat, to lend my wandering ſteps your influence; to render me your friendly guidance through the untrodden expanſe of creation, yet unknown and untraced by the foot of man, bring my weary limbs to reſt upon a ſpot moſt ſuitably adapted to the forlorn circumſtances of my ſoul—the GREAT benificent CREATOR will not reject your ſupplications for me!'

Pauſing a while to reſt himſelf, he ſays again, CAIN, be ſilent; thy phrenzy is

leading thee to diſtraction! thy addreſſes are vain! thou art degrading the Moſt high; theſe are no more than *created Beings* incapable of gratifying thy wiſhes; 'tis offending Heaven with ſinful equalities; to GOD direct thy voice (to whoſe laws thou art a convicted and condemned criminal) for guidance, that thy baniſhment from the fertile plains of thy nativity may be wiſely accomodated to thy ſtate.' Thus CAIN ſlowly proceeds, while the feeble rays of the luminary hoſt were barely ſufficient to reflect the image of creation to his ideas, and the bright ſplendor of the more luminous orb was concealed under the thickneſs of the beclouded atmoſphere. CAIN now perceiving that darkneſs was making its rapid advances, in an ecſtaſy of rapture, lifts up his hands towards Heaven, and exclaims—

O GOD, nothing in nature appears in a ſtate of imperfection but CAIN; Every thing in it's kind vents reproaches on the unhappy by their uncorrupted offerings of

adoration; the more extenſive my ſurveys, the more confirmed are my ſpeculations, that all the beauties of the world are only comparative ſhadows to the majeſty of thy works; all nature, except man, anſwers the purpoſe of its creation; Oh! could the horrors of recollection be eraſed from my mind, that there ever exiſted a ſecond ſon of ADAN—then the clouds of anguiſh would be diſſipated from CAIN—Theſe are the hopes of deluſion—theſe are the phantoms that occupy the brain—*Night*, cloathed in mournful obſcurity, is near at hand—darkneſs may adminiſter a relax, tho' not produce a deprivation of my anxieties—Softly I tread the tender herbage and ſtain the blades with the crimſon hue of guilty blood—preſently all nature will be huſhed in ſolemn ſadneſs, and every reproachful object be hid in the mournful manſions of viſible obſcurity.

'I will embrace the ſeaſon to diffuſe gratitude to my Maker, and for a moment

bid adieu to wretchedneſs, and my vital parts experience a ſhort relax from the ſenſations of external accuſers, and ſeek conſolation at the footſtool of GOD: ſhallow as my finite comprehenſions are there may be ſome rays of *infinite* love reſerved for me, and ere the morning ſun again illuminate the boundleſs plains of nature, the voice of inſtruction may deſcend from heaven to direct my fugitive feet to a convenient aſylum; (to reſcue me from the numerous tribes of wounded complainants that will make their appearnce with the riſing ſun) and concealed under the wings of Almighty protection, ſtruggle only with the tremblings and pangs that are become as united companions to my conſcience!—Night is come!—thou art welcome!—Alas I deceive myſelf! there is another interval of feeble light, and the gloomineſs of night diminiſhes! the moon penetrates through the opening clouds, and I can behold my own ſhadow! then I muſt not prognoſticate peace; patience muſt longer abide with me, and let me draw inſtructive leſſons from the viciſſitudes of the evening; 'tis

vanity to be laviſh of my hopes; 'tis ſinful to exalt my ignoble expectations; and tranſported views will only plunge me into deeper miſery—my ſins are manifeſt; retaliation is requiſite; and vain thoughts and diſguiſed comfort muſt be kept at a becoming diſtance; their dangerous tendency my ſoul has woefully felt; their diſmal effects have already ſeverely ſmarted me.

'What have been hitherto the days of the years of CAIN? Ignorance and folly began them, pain and ſorrow now attend them—preſerve the end of them O LORD, from everlaſting deſtruction. Thou art *merciful*, make me ſupplicating—thou art *glorious*, make me humble—thou art *gracious*, make me thankful. If CAIN cannot reſtore the life of ABEL, teach him how to obtain remiſſion for the crime; actuate him by a lively improvement in religion, that thy *glory* may be celebrated by his humiliation; and ſtimulated by conviction

may keep in due exerciſe, all his rational faculties for the promulgation of holineſs and righteouſneſs in his ſoul, ſo that at the laſt he may arrive to a peaceful tranquility.'

Thus communed CAIN with himſelf as he ſoberly drew forward into the thickening grove; when ſuddenly a ruſtling among the interwoven branches, with an hideous howl, obſtructed his progreſs and ſtruck an icy chillneſs into his whole frame; but ſupported by the power of faith in his GOD, he ventures on, and faintly beheld the beautiful ſpots that curiouſly adorned the untamed and ferocious *Leopard*, whoſe ferocity itſelf was reduced to a ſtate of panic terror at the ſight of MAN! ſuch deſtruction had *ſin* made on the irrational ideas of the *brute* creation. CAIN with conſternation beheld him, and the terrified beaſt makes half ſtares in return, with eyes ſparkling with ſavage voracity, eager to devour, but fearful to attack, the diſturber of his reſt, and with ſtern looks and a hideous roar, he turns tail and flies affrighted

into the wood. Every concomitant of alarming apprehenſions now poſſeſſed CAIN's imaginations, and no commiſeration near, nor conſoling friend to participate in his fears, and he thus ſpeaks to himſelf;

'Vain conceptions deceive me; there are mutations requiſite in the nature of CAIN, that requires the wiſdom and power of *Omnipotence* to bring to paſs; terror will ſtill accompany guilt—My ſoul is confounded within me; the frightful monſter diſcompoſed all my contemplations, and ſubſtituted an impreſſion of dread; the hardened, the premeditated impiety of CAIN precludes all ſelf abilities to reclaim; the performance exceeds the limits of his intellectual capacities; it cannot be done without the aid of *Heaven*. A wretched outcaſt, a notorious delinquent, cannot become virtuous, unleſs the change is conducted through the channel of Heaven!—Can the thoughts? can the actions of one be pure whoſe conduct was never regulated by an upright rule? Can a

fratricide become a moral of perfection? O CAIN! contract thy ideas of future happineſs—extend not thy hopes beyond due deliberation; repentance muſt be the unwearied productions of time; thy flattering expectations of ſolitude may deceive thee; it may prove unto thee as dreaming deluſions—Ages to come cannot recompence what is paſt. Haſt thou tears in ſtore ſufficient to waſh the veſſel of thy enormities clean? Canſt thou render up unto GOD ſacrifices of affliction proportionable to thy brother's blood? Let not thine eyes be blinded; hide not the ſecrets of thy heart from thyſelf: leave not a vacuum; permit not a cavity to remain unſearched, that dark concluſions may not abide with thee. Can a *Leopard* affright thee? How then faceſt thou thy GOD that in a moment can cruſh thee? Thou attempteſt to draw realities from almoſt improbabilities; before another ſetting ſun all nature may be to thee as nothing—Degrade not thy preſent knowledge with darkened proſpects; for thy firſt enemy

is ſtill aſſailing thee under different diſguiſes.' Into this diſcompoſed ſtate was the ſoul of CAIN thrown by the equally affrighted beaſt, and ſelf accuſations againſt himſelf; and from the effects of gloomy apprehenſions, and fear of repeated temptations, his calmneſs and ſerenity had again forſaken him, and thus was his mind incumbered with foreboding diſaſters; he ſoftly and fearfully paſſes the entangled branches, which retarded his cautious motions by their twiſted fibres; he again began to talk with himſelf—

'This place is peculiarly adapted to a contemplative and innocent mind—What ſayeſt thou CAIN?—*Innocence!*—Thou haſt forfeited that inheritance; It may be recoverable.'

The ſable cloathing of darkneſs had now almoſt extinguiſhed the feeble light that at intervals penetrated through the opening clouds, and he looks about for a thickened covert, wherein to take his

night's repoſe; and at a ſmall diſtance perceived an encloſure uncommonly cloſe, compoſed of brambles and woodbines, and briars, ſo firmly united, it repreſented to his view, by the help of glimmering light, an arbour of ſhrubby ſweetneſs; 'Here concealed,' ſays he, 'I may get eaſe from affliction.' As cautiouſly and ſoftly as he trod the dewy moſs, yet ſtill with an impreſſive conſternation he perceived that almoſt every ſtep produced a diſcord amongſt the interwoven branches; the harmleſs feathered tribe experienced the unuſual diſturbance by the ſudden emotion and movements of the pliable twigs, whereon they had perched to bid adieu to the univerſal harmony of the day, and enjoy in ſilent peace their nightly repoſe! the whole family of the little melodious choriſters was alarmed and terrified, and, as quick as their half opened eyes would permit endeavoured to extricate themſelves from the leaves and branches, and haſte a removal; and with timorous motions, making their eſcape with ſcarce extended wings,

hopping from twig to twig, till the enemy of their peace, the encroacher upon their quiet aſylum, had made a further progreſs, and got beyond their tender ſenſations; at the ſame time the ſavage race, the untamely brood of four-footed creatures, ſlowly quit their dreadful coverts for the unwelcome gueſt, with eyes fiercely raging, and ſtubborn reluctance, turn round, and almoſt bid him defiance; and, with countenances ferociouſly aghaſt, boldly ſtare to behold the cauſe of the general conſternation; timorous to encounter, yet voraciouſly eager to devour, the untimely intruder. The threatening aſpects of thoſe enraged animals, ſtruck additional horror into his ſoul, weakened his reſolutions, and even ſtaggered his moſt courageous fortitude; while the ſmaller works of creation, the diminutive inſects, that thought to have, as uſual, ſlept in peaceful darkneſs amongſt the warm and pliant leaves, felt alſo the untimely ſhock, and with the ſudden bending of the boughs, tumbled by ſwarms from their eaſy reſt, and fell

as innocent victims in multitudes to his merciless tread; some instantaneously crushed to death, and others left in helpless agonies under the pangs of wounds and mangled limbs, beyond the healing of nature's kind restorative; and the twisting reptiles for which *Providence* had provided a comfortable canopy from the inclemency of the seasons under the thick mossy grass and autumnal leaves, that lay in heaps like little mountains on the ground, even these experienced the tremendous commotion; and with the sagacity of their natures, took refuge under the sturdy roots of sternly oaks, creeping amongst the closest twinings of the spreading bottom, where the cruel footsteps of the enemy could not penetrate, nor the weight of his guilty carcase impress with dire effect.

CAIN, during this time, ruminating seriously on the unprovoked attack he had made upon the awful silence of creation, and how effectually, though undesignedly, he had effected an enmity between man

and the works of GOD, the whole creation becoming deteſtably fearful and unwillingly ſubſervient unto him. Reaſon began now to aſſiſt him in his contemplations, and he makes an halt amidſt the unſettled inhabitants of the grove, and deliberately pauſing on the evil he had cauſed amongſt them, concluded that himſelf muſt eſcape danger, while all creatures ſeemed to dread him. The aſpect of the moon's rays was now become ſcarce viſible; little more than a bare glimmering ſhadow of light, hardly perceptible through the thick entanglements of the wood, and ſoftly and ſlowly he draws towards the cloſe encloſure—'It may be,' ſays he, 'the nightly covert of ſome ravenous beaſt;'—And with cautious magnanimity he ſeparates the almoſt jointed leaves, and ſurveys with narrow inſpection the deſirous, yet fearful place; ſilence ſeemed to be wrapped up in its obſcurity; the motions or breathings of life could not be perceived; even air itſelf was almoſt prohibited

admiſſion; ſo cloſe, ſo joined, was this ſolitary receſs on all ſides; the more tender and flexible branches he gradually removed, and gained an entrance into this ſeat of penſive ſilence; and with conſcientious congratulations to *Providence* for protection, he entered the quiet and peaceful retreat, and calmly compoſed himſelf for retirement with the inhabitants of the wood.—Thus meeting with no obſtruction by art or nature, to diſcourage or diſcompoſe him, he firſt addreſſes his *Maker* in ſtrains of humble ejaculations; and then laid him down to reſt with that pleaſing ſenſation that frequently accompanies and is conjugal with fatigued nature, and undiſturbed falls into a profound ſleep—Veiled as the ordinations of Heaven were towards him, he reſts on the ſoft and untrodden moſs in ſacred ſecurity.

Thus ſleeps CAIN, under the luxuriant branches, regardleſs of danger, with the complacency of innocence, till night had finiſhed its appointnd courſe, and the en-

livening rays of the morning ſun began to dart its refreſhing beams through the narrow openings of the disjointed branches and forewarned CAIN againſt too long indulgence; the diligent meſſenger of Heaven was diſcharging his Creator's errand, by making his daily circuit round the univerſal expanſe; the earlieſt little ſongſters had begun to chaunt the morning praiſes to their Maker, with the grateful melody of united concord, harmoniouſly delightful; the thrilling voices and native accents proceeding from their warbling throats, awoke the penſive ſleeper, and ſummoned him to the duties of awakening day; CAIN looks around him and minutely inſpects his humble manſion, and thus begins to reaſon with himſelf;

'There muſt be a bounteous, a merciful munificence in the diſpenſations of Providence! This ſhall be the abode of CAIN; the deſolate will here take up his dwelling; he may here diminiſh his grief, and enjoy

a *portion* if not a *permanency* of ſolitary conſolation; he can uninterruptedly revere the *juſtice* and admire the *goodneſs* of GOD; and remembrance of iniquities paſt may check future ingratitude and folly.'

Thus CAIN communeth with himſelf and arranges his fancies and reſolutions into a ſtate of regularity, and then proſtrates himſelf before GOD, humbly and fervently ſupplicating his benignity and influence to enable him to accompliſh the deſires of his ſoul; 'I know,' ſays he, 'before I can by rectitude arrive to the notice of Heaven, I muſt, in the poſture of humility, firſt learn to abominate myſelf with contrition at the footſtool of it; *I know, O God, thy knowledge is impenetrable; that all the inward motions of my heart are within thy preſcience, ere they are fulfilled, and the myſteries of futurity are appointed by thy unerring decrees; nothing can paſs thy Omniſciency unnoticed, or eſcape the tranſcendant depth of thy wiſdom, infinite in itſelf, and infinitely beyond all human conception;*

therefore, O God, beſtow ſuch a portion of thy beatitudes upon me as is neceſſary, and bleſs it unto me for good; teach me how to bend myſelf before thee with ſubmiſſive reverence; calm the ſtormy tempeſts of my ſoul, and let ſcenes of evil be no longer nouriſhed in my breaſt.'

He now ariſes from the ground and addreſſes the birds of the air, and the air itſelf—'Be ſilent, ye chearful inhabitants of the grove; chaunt not your harmonious voices, ye inoffenſive warblers, and give a reſpite to your little muſical throats for a ſeaſon; and ye boiſterous and powerful winds, for a time be ſtill; let not your convulſive accents purſue me rigorouſly into the doleful habitation of ſadneſs? diſturb not my ejaculations by your irregular diſcord of ſounds; and all ye, the living perfect works of creation, commiſſerate me, yet happily innocent of my wants; your eſtabliſhed innocency ſcreens you from all evil deſires; your wiſhes and wants are

reciprocally united, and one does not exceed the other; the varying diſcords that ſubſiſt between good and evil are yet eſtranged, and have not imbibed corruption amongſt you; the beauteous boundaries of creation you can enjoy without your enjoyment being annoyed with ingratitude; with minds contented you know not the bane of ſuperfluity; you ſhew your gratitude to your Benefactor for a ſupply of that alone which is needful; you enjoy the good without partaking of any of the evil concomitants that ſin hath compounded with it; Huſh then, for a while, and let your ſilent adorations reſound with melodious whiſpers through the grove to your Maker.'

CAIN now began to aſſume the rational man with lamentations for ABEL, and reflecting on his death; and with the powers of conviction upon him would cry out, '*O my brother Abel! my brother Abel!* couldſt thou hear me, couldſt thou obtain permiſſion from Heaven to make a viſiona-

ry deſcenſion to look into the dark cavern of my ſoul, and probe the wound that preys on my vital ſpirits! Can love deſcend from heaven to earth? If ſo, look down and adminiſter comfort to the dejected, and apply the balm of virtue to the diſtreſſed. *Nothing* to be *ſeen* or *heard* in anſwer to my wiſhes; all is ſober ſadneſs in this mournful dwelling! nothing to be perceived but uncultivated nature! nor inward encouragement, but to deſcry my own imperfections: Providence may ſee fit to ſuit my condition to theſe accommodations: ABEL is beyond the reach of my faultering accents; Heaven prohibits the fraternal miſſion; I will, therefore, with calm reſignation, moderate my deſires by diſcretionary bounds, and be not diſmayed while I can have hopes in the LORD: circumſpection is meet for me, and I will eſtimate it with due conſideration; theſe ſhall be my reſolves, and morning and evening ſhall witneſs my punctual obedience to them; I have woefully experienced the conſequences of hatred,

and accurſedly felt the painful ſtroke of anguiſh, and acquired a reproachful wiſdom to deteſt evil. I will endeavour in this loneſome cell to make penitential reſtitution for ABEL's blood; and in this unfrequented ſhade dedicate my tears to that needful purſuit; and by mingling my penitence in concert with my irrational company, maintain fortitude with humility to protect me from a life miſerably unfortunate; commune with myſelf to regret leſs the loſs of ſociety; I would wiſh to improve the purpoſes of my baniſhment that the hopes of ADAM and EVE might not be fruſtrated; let a dilemma of fears, let a labyrinth of doubts intrude themſelves upon me, my hopes ſhall not be beclouded, my expectations ſhall not be ſunk in the pit of deſpondency, nor my promiſed comforts overwhelmed with dejection. I long for uſeful knowledge, and by tedious perſeverance and tribulation will try to attain it; I will ſhun buſy life that temptations may not ſurround me, and my alarmed conſci-

ence become proportionably unmindful; a ſatiety of content cannot be expected while mixed with a croud of unweary perſecutors, therefore will I not hazard my preſent ſerenity; the world may be inviting to injuries, and embarraſs my ſoul to confuſion; in the moment of anger I may ſlay my brother's advocate, for the reproaches of the ſcornful will be very inflicting, and the guilty are reſtleſs under contempt; my infantile reaſoning is not yet capable of meaſuring the dimenſions of provoked inveteracy; I will not join the latter offſpring of ADAM and thus eſcape the ſhafts of their calumny; nor ſhall their bitter language wound my feelings; my grievous ſpirit none of them will heal; while their pointed arrogancy will court my frowning obſervations without alleviation; my ſighs will be their melody, and with my own lamentations will they torment me, and make my days miſerable for want of pity and commiſeration.'

Thus reaſoneth the forſaken fratricide

with himſelf to ſhun ſociety; and though he is grievouſly doubtful of his own reſolves, yet ſcrupulouſly exact in his endeavours; ſtriving to command himſelf with judgment, while he ſuſpects himſelf of the power of obedience; and thus ſucceſſive ideas take their revolutions in his mind, and paſſes promiſcuouſly over his ſelf-reproaching ſoul. 'I muſt not,' ſaid he, 'by deſpondency, defeat my purſuits after wiſdom; I have variegated nature in this uncorrupted abode of ſolitude to meliorate my heart with noble and delicious impreſſions; 'tis a ſituation tranſcendantly conſpicuous for contemplation, and where folly will ſcarce gain admiſſion; here will I begin to become acquainted with ſacred piety, and enter into an indiſſoluble union and communion with my innocent and melodious companions, whoſe daily adorations to their Maker give motion to the pliable branches with the energy of their vocal praiſes.

'O ye chearful inhabitants of the grove,

admit me into your ſocial ſociety, and accommodate me with a portion of your recreating virtues.' CAIN now ſoftens his calamities with hopes of peace, and walks the wood to ſee how far its produce was productive of thoſe neceſſaries conſiſtent with his ſituation; he was ſoon convinced nature had been prolific, and in an ample manner provided all things needful for his ſupport—this revived his ſoul—gratitude here required no deliberation; and after offering that ſacrifice, he began to partake of nature's repaſt, without reluctance. Plentifully did the fruits of various kinds yield their juicy contents for his refreſhment. Calm ſerenity now occupied his breaſt, and a tranquil reſignation compoſed him to his fate—he found the ſpot to be calculated for the indulgence of reflection and improvement of reaſon.'

Thus we leave him under the protection of Heaven, improving under the privileges of ſolitude for *days*, and *months*, and *years;* and the bounties of Nature ſuppli-

ed all his wants.——But even in this promiſing ſtate of tranquil peace the firſt Great Tempter found him out. 'Twas at the cloſe of day, when ſable darkneſs was approaching, the whole creation huſhed in ſolemn ſilence, and every living creature had bid adieu to activity for the night, that CAIN was raiſed from a religious lethargy of pious contemplations by a *ſhrill* and *uncommon* ſound, like the voice of a *ſpirit*, but *inarticulate*, like the words of a *man*, but *incomprehenſible;* and darkneſs was become a total deprivation of perception; the ſound came nearer, and like the voice of ſoftneſs entered his ear:

'*Cain, Cain, I am an ambaſſador from Heaven; haſte, and obey the voice of thy God.*'

CAIN looks and feels, but nothing could be ſeen or felt; and being by years of meditation prepared for the *infernal* attack, he ſpoke in this wiſe; Who art thou? What is thy miſſion?'

The ſpirit replies—'*I am commiſſioned by the God of Heaven to conduct thee thither—Thy penitence is accepted—thy mortification is no longer needful; follow me; the regions of eternal delight await thee; the attributes of* GOD *are* juſtice *and* mercy; *he delighteth not in puniſhment; eaſily offended, eaſily appeaſed; thy iniquities are forgiven, and he is pacified.*'

CAIN ſpake—'Whoſe voice? What words can thoſe be? Art thou a meſſenger from ABEL's GOD? If ſo, why comeſt thou in gloomy darkneſs? Aſſume the brightneſs and luſtre of an *angel*, to put thy queſtionable viſit out of all doubt—command this ſpot of obſcurity to be immediately transformed into a pleaſing transparency, to diſplay thy angelic viſage, and lead me where thou wilt.'

The evil one again maketh anſwer—'*The Almighty has appointed thy journey through the regions of darkneſs, to enjoy the manſions of eternal light.*'

'If ſo,' ſays CAIN, 'let the light of thy glory direct my footſteps—meaſure unto me the unbounded ſpace to heaven, and circumſcribe its dimenſions ere I quit my peaceful retreat.'

'*Cain thy conceptions of etherial tracts are diſordered: the path lays wide through deſerts unknown.*'

'Be gone, thou *helliſh fiend!* thy own arguments betray thee! Return from whence thou cameſt! I am no longer thine—Go, and feaſt upon the bitter remorſe of ſelf-conviction, and leave my ſoul at eaſe.'

The reſolutions of CAIN were effectual—the tempter was overcome, and in darkneſs again departed; the long preparatory contemplations and dependence upon GOD enabled CAIN to render all his machinations abortive. Having thus eſcaped the powerful inſinuations of the devil, he renders up to Heaven his grateful adorations for the deliverance, and lays him down to

ſleep, and compoſedly enjoyed that refreſhing repoſe which his oppreſſed ſpirits required; he awoke in the morning with the early lark and the riſing ſun; and the clearneſs of the atmoſphere foretold a pleaſing day.

END OF THE SECOND BOOK.

CAIN's LAMENTATIONS

OVER

ABEL.

BOOK THE THIRD.

CAIN now quits his bower, and muſing, walks to the boundaries of the wood, to enjoy without obſtruction the beauties of opening day; and looking towards the delightful EDEN, (from whence he was baniſhed) even to the utmoſt limits of creation's horizon, as far as eyes could trace, an object uncommon attracted his attentive notice; the yet feeble rays of the ſun beams preſented to his view a deep wounding reflective appearance— What did he ſee? What did he imagine he really ſaw thro' the reſplendency of the morning's infant

brightneſs? At an immenſe diſtance, a ſpace almoſt exceeding ocular demonſtration, he beheld in the ſtarry orb a *cœleſtial harbinger*— he cries out, moved by the different paſſions of *hope* and *fear*, '*Art thou a meſſenger of peace?* Again he turns his eyes from beholding, then again aſſumeth courage, and ventures on a retroſpective glance, and ruminates in his mind upon all the works of creation, to draw ſome comparative concluſion, and bring his ſoul into a ſtate of ſteady compoſure; but he found the higher his conceptions aſpired, the lower did his real attainments ſink, for all nature dwindled into nothing in his ſight, when compared to the illuſtrious *Gueſt*; and with exalted rapture and aſtoniſhment, he opens his lips towards *Heaven*—'"Tis an *angel!* he bringeth comfort unto CAIN! Tidings of joy are viſible even in his diſtant viſionary deportment; he cometh to extend the bounties of healing to the wounded, and ſcatter the ſeeds of admiration amongſt the roots of peace

—the GOD of Heaven has deſigned to hear my contrition— the tributes of penitence are not rejected.'

The angel makes but ſlow advances, as if prohibited by the injunctions of his Maker, fulfilling the Divine appointment with majeſtic obedience, and delivers his meſſage at a ſtately diſtance, with an implicit diligence and profound ſilence. Thus was CAIN, whoſe heart was wont to be impregnable to the voice of humanity and filial pity, rendered tractable and ſoft by the penetration of the *cæleſtial* monitor; for ſome time his eyes were intent upon the ground, unable to ſpeak for paſt reflections; and then again he reaſonably communes with himſelf, and ſpeedily haſtens forward, and ſoon loſt ſight of his ſolitary dwelling—as he runs he ruminates—'This omen,' ſays he, 'cannot portend evil; the wrath of offended juſtice cannot be executed under ſuch a promiſing diſguiſe—my ſoul, be thou quiet! *paſſion* and *deſpair*, fly from me! *deſpondency* and *doubts*, bid

me adieu; and thou, my *inviſible foe*, the firſt inſtigator of my ſin, deceive me not; attempt not again to allure me by thy various transformations—I am no longer groaning under thy captivating bondage; nor ſhall the fetters of thy malicious mockeries any more entangle my feet—thy ſnaring cords are cut aſunder, and to thy envious malevolence I can bid defiance—Take thy beguiling rounds, and circumſcribe earth, air, and ſeas with thy revolutions, and aſſume the moſt tempting allurements ſenſation can conceive, yet ſtill thy counterfeit perfections ſhall be ſcornfully rebuked, and ſhunned with reproach; even if thy transformation is accompanied with an angelic aſpect will I be ſcrupulouſly doubtful, and the deſigning menaces of thy inviſible workings ſhall redound upon thy own head.' CAIN now became ſilently muſing, and his mind ſedate, on the pleaſure of his own reflections over SATAN—Still did the bright *image of glory* remain in the expanded æther; and as the ſun

gradually approached its meridian, ſo did the angelic luſtre appear more and more viſible; and with an aſpect of ſmiling benignity, ſeemed to court, with a pleaſing countenance, the nearer approaches of CAIN, whoſe conſcious integrity on *Heaven* convinced him no evil could be concealed under ſuch a tranſparency: his joys were now rapturous; no fears could terrify him; no ideas could ſink him—yet ſtill, in theſe encouraging ſeaſons of comfort, he had at intervals ſome trying conflicts with his inviſible foe; but accoutred with the armour of conſtancy, and the heavenly monitor in view, he could, with confident temerity, reſiſt all the efforts of SATAN; the ſubtlety of hell could not touch his conſtancy with its deſtructive bane.

The ſun was now arrived at its meridian altitude, directly over the head of CAIN; and proportionable to the elevated power of the ſun, did the inimitable excellence of the ſhining one appear; the ſparkling

rays of its exalted warmth conveyed the beauteous aſpect of the angelic features with encreaſed tranſcendency and elivened his ſoul with additional aſtoniſhment; the countenance of the *cœleſtial being* impreſſed his ſoul with enlarged ideas and conceptions of the *majeſty* and *glory* of *Infinity* —compoſure guided his reflections and brought to his mind ſolemn deliberations, and thus he began again to commune with himſelf—

'Experience has been as an inſtructive leſſon unto CAIN, that in ſecret ſilence there is ſacred ſafety—the tongue is curbed, the lips are guarded, and the mouth reſtrained from uttering deſtructive words; theſe are the ſeaſons to bow at GOD's *Throne*; his preſence will chear the countenance, and his benevolence infuſe joy into the breaſt of the ſupplicant: Almighty condeſcenſion will inſtil rapturous longings for devotion, and eſtabliſh its heavenly influences within me.'

The ſun had now turned towards its decline, to make room for approaching night; and CAIN, looking towards his guardian angel, perceived a proportionable diminution of the illuſtrious ſmile which brought the following conſiderations to his mind: 'And will the favourable opportunity of a communication with Heaven be loſt with the expiring courſe of one ſun's daily race? Will the commiſſion of *Infinity* be fulfilled without the further benediction of my GOD? O my ſoul, improve the flying moments; trifle not with time, for the harbinger of gladneſs to eſcape thy vigila[illegible]e; deſcant more upon his excellencies; animate thy ſoul; and let not futurity reproach thee with neglect; ſtrive for a further attainment of knowledge, and aſſume an humble imitation of cœleſtial magnanimity; embrace with reſolution and gratitude the preſent period of ſecuring for futurity a treaſure of wiſdom; defer not to obtain the ſalutary admonition neceſſary to prepare thee for the unforeſeen accidents of thy future life; thy infantile

ſtate of converſion has not yet inured thee by religious combats to the many tribulations and diſaſters that may be encloſed in the womb of futurity; truſt not to thy own accumulated fortitude, for in the hour of danger thou mayeſt be embarraſſed; therefore let wiſdom guide thee while the ſeaſon awaits thee; and, with the footſteps of tranquil compoſure and humility, draw towards the *Angel of Heaven.*'

As theſe impreſſive emotions and conſternations gave way to calm and temperate reaſoning, he began to enjoy a ſerene ſtate of mind, and peace flowed abundantly into his ſoul; and again looking towards the bright ambaſſador of joy in the firmament, he very intently viewed, and with accurate diſcernment, obſerved more explicitly the ſpiritual viſage; and ſtedfaſtly looking, he deſcried ſome faint repreſentations of *Man*, ſurrounded with the ſparkling luſtre— undaunted, and with manly fortitude he gazes, and with eyes devoted to further uſeful and neceſſary diſcoveries,

very minutely marks the movements, and traces the narrow revolutions of this myſterious Being— the more exact his penetration, the more was he ſatisfied and his curioſity increaſed as his mind was more contented; and wondering, as he was nearer advancing, he perfectly perceived under the radiant beams *a ſpiritual, a divine image of man*, diveſted of mortality, and an emblem of Heaven's perfection.

The power of the ſun was now much diminiſhed— its warmth and heat were rapidly declining; and its forcible effects on CAIN's perceptions was much abated; he could therefore look more diſtinctly through its feeble orbs, and by clear diſcernment form his conjectures on the *angelic hoſt*: He looks; he is amazed, as the miſionary of Heaven becomes more and more viſible; his whole frame was in a pleaſing, and at the ſame time aſtoniſhed agitation; and every ſtep he advances brings to his ideas more proof of the *Cæleſtial Ambaſſador*; it both ſurpriſed and

gladdened his heart at the ſame inſtant; his ſenſes became more evidently ſatisfied, and his conception had proof to demonſtration, that no unruly phantaſies of his own brain had miſguided and deceived him, for it really was an heavenly being diſguiſed in human ſhape, under a ſpiritual influence. The time was now near for the heavenly dictate to be fulfilled, for the mandate of GOD to be executed; and while CAIN, in an attitude of deep contemplation, had his eyes towards the earth, the *ſhining one* advanced almoſt near him—and CAIN, looking up and ſeeing, cried out to GOD in theſe words—

O GOD of Heaven, aſſiſt me with thy impreſſive influence, that my language may ſoar aloft towards thy ſeat of glory, ſo that I may face, without terror, thy almighty miſſionary with a heart replete with praiſe and adoration; aid me with thy benediction for utterance, and enlarge my conceptions and underſtanding to comprehend thy will, ſo that I may reap ſpiritual

comfort and improvement from the meſſenger of peace; let his appointment be for healing my ſoul, and under his cœleſtial wings be conveyed the balm of holy conſolation; let not his luminous tranſparency overſhadow me, nor the auſterity of his voice plunge me into ſadneſs: furniſh me with the armour of holy fortitude, that my ſpirit may not ſink within me; endue me with a competent meaſure of wiſdom for neceſſary attainment, that his revelation unto me may not be obſcured; ſupport me by thy mercy, and withdraw not thy benevolence from me, ſo that I may encreaſe in underſtanding, and cultivate an holy and needful acquaintance with thy decrees and ordinations; reject not the fugitive's ſupplication—diſdain not to diſplay thy wonted clemency that has hitherto kept him from total falling—*have mercy O Lord, have mercy*—let the preſent ſeaſon of manifeſtation by thy ſervant from Heaven be revealed unto me for good—preſerve me from the fire of deſpondency; purify me in the furnace of mercy; from

the records of Heaven eraſe the tranſgreſſions of my youth, and enter into a renewed covenant with the greateſt of ſinners; eſtabliſh integrity in my heart that I may know and keep thy ſtatutes; let thy benignity towards me be as the plant that flouriſhes, and produce an unquenchable flame of ſacred purity and holineſs, that all the days of my life may be devoted to thy glory; engrave on my ſoul a memento of my paſt iniquities, and inſtil into my meditations an immoveable deteſtation of former ſins, ſo that the ſource and motives of my loneſome baniſhment may be continually regretted with perſevering penitence; be thou always preſent with me, O Lord, that ſeaſonable intervals of relaxation may produce compoſure from heavy reflections; and thus ſtimulated by thy encouraging preſence I may know how to ſeek mercy from thee with firm confidence, and experience a ſenſation of happineſs by being a partaker of thy righteouſneſs; the ſeeds of penitence are ſown within him, water thou it with the dew of forgiveneſs, that it

may bring forth an increaſe redounding to thy own glory, and a ſoul cordial healing to CAIN; deliver him from the frequent attempts of the Tempter; reſtrain the pernicious ſeductions of the wicked one; aboliſh his former dominon over me, and let him no more triumph to lull my ſoul into woeful ſecurity, nor ſoothe me by his inſinuating charms into the arms of death; let my feeble exertions againſt him be crowned with the deſired ſucceſs; bleſs my reſolulutions, that unexpected obſtructions may not be too weighty for me, nor my heart deceive me by its own unſtable conjectures. I would wiſh to humble myſelf before thee with mourning and lamentation, nor attempt to vindicate or juſtify my deeds in thy ſight, for my ſins are ever before me; I would not preſume to dwell on my reſolutions, for I know they are frail, and border upon inquietude; therefore, O Lord, teach me how to rely entirely upon thee as my unerring regulator in thought, word, and deed, ſo that my enemy may be confounded, and I may eſcape the de-

ſtruction of eternity; SATAN would encloſe me with hopeleſs deſpondency, and obliterate from my view the footſteps that lead to the gates of mercy; Search me, O GOD, and examine my inward workings, and make manifeſt thy wiſdom that I may judge of my own integrity, and ſee if iniquity ſtill abideth within me; purge and purify me from all groſs pollution, and faſhion me a new after the image of ABEL my brother; give me fortitude, and beſtow upon me a heart ſtimulated by conſcious obedience and rectitude to perſevere in all thy enjoined commands; let not ſpiritual deformities ſink me into deplorable miſeries; let this ſpot of privacy, this habitation of ſolitude be productive of ſalutary effects needful for me, by a daily ſupply of heavenly refreſhment from the rays of thy *gracious* bounty; let my reſolves be tempered with the beams of thy dignity, that my intended deſigns may be ripened into maturity; if I eſcape the temptations of the preſent generation in penſive ſoli-

tude with reclaimed virtue, permit not the depravities of human corruption to deceive me; and ſtill eſtrange me as an alien to the inward impreſſions of contrite humiliation that is proper for me; 'tis thy gracious goodneſs that has hitherto ſupported me under my guilty conſiderations, and 'tis thy boundleſs love that has ſpared me to return by ſincere conviction to my infantile hours of innocence—my prolonged days proceed from thy diſtinguiſhed clemency towards me, therefore can I acquieſce with grateful pleaſure to thy diſpenſations; but inſpire me with adequate knowledge peculiar to my occaſions, that thro' ignorance or inadvertency I may not abuſe thy favours by improper concluſions, and ſpeculate on thy providences prejudicial to my own happineſs by fruſtrating thy intended purpoſes towards me for good; ſecure unto me contentment in this unfrequented wild of retirement, and accept of my daily ſacrifices of penitence and gratitude; and and when I ſeek thee, hide not thy face from me, *O God of Heaven and earth!*'

Here CAIN ended his addreſs to Heaven.

Being now ſuitably prepared in his mind for the *divine miſſion*, he turned his eyes towards the ſky, and behold, what did he ſee but the *angel of God* near him! With undaunted fortitude he looks, and with a feeble timidity at intervals of no long impreſſion, was exalted in his raptures, and tranquil in his meditations; the effects of terror were of no force;—recollection would preſently aſſume its natural vivacity and receive renewed exaltation; reaſon convinced him that the cœleſtial gueſt was a forerunner of glad tidings, and theſe conſiderations were as a barrier unto him againſt every intruding and diſagreeable impreſſion that the temptations of the devil could make upon him; and with a conſcientious confidence on the Omnipotency of his MAKER, he boldly and chearfully, without the embarraſſment of fear, faces the ambaſſador of Heaven, and diſtinctly diſcerning the reſemblance and glorified features, he, with a ſudden emotion over his

whole body, and his ſoul in uncommon agitation, cries out—

'*Great God of Heaven, ſupport me!—hide me! ſhelter me! deliver me from death! What do I ſee? My brother! Abel, my brother!*' and down he fell proſtrate upon the ground, before the ſpirit of ABEL.

ABEL, gently deſcending from the opening clouds, ſoftly whiſpers into his ear, with the voice of real ſympathy and love—'*Cain, my brother!* Ariſe, anger findeth no dwelling in Heaven—malice is forbidden to enter that holy reſidence; no envy, no embittered hatred is cheriſhed in the boſom of ABEL; remembrance of paſt evils can find no footing amongſt Saints; the excellencies of glory are allotted to ABEL, and the GOD thereof can ſecure a reverſion of its beauties for CAIN his brother. Clemency is an attribute of the Deity, and an unexhauſted treaſure of mercy is reſerved in ſtore for unfeigned penitence; God is in himſelf the ſource, the

fountain of benignity and love; thy prayers, CAIN, thy groans, thy conſtancy, thy reſolutions, have gained admittance within the gates of glory—ABEL thy brother is the commiſſioned meſſenger of Infinity, to adminiſter comfort and diſpel the anxieties that at times diſquiet thee—My brother, ariſe; ariſe my brother; give ear to the words of Heaven; be attentive to the voice of gladneſs, and welcome in thy breaſt the language of peace—Thy ſacrifices have been acceptable; thy offerings of ſorrowful tears have not been rejected; and thy repentance has been pleaſing at the *altar* of GOD. CAIN, CAIN, my brother, ariſe—waſte not the minutes of importance—embrace the uſeful conſultation—reject not the happineſs of conſolation nor loſe the ſeaſon of mutual forgiveneſs; receive with grateful tributes of joy the neceſſary admonition that may be conducive to the eſtabliſhment of thy future peace; let ABEL communicate joy to thy ſoul, and participate in the fulneſs of bliſs that awaits him; O that ABEL could

transform the ſoul of CAIN, and mount him on the wings of velocity to the undeſcriable regions of inconceivable bliſs.'

Theſe words ſo ardently and affectionately uttered, and with the voice of an angel, awakened CAIN from his impreſſive ſituation; and looking up he ſees ABEL in the likeneſs of divine brightneſs cloſe by him, ſurrounded with unſpeakable beauties of luſtre, and after this manner ſpeaks CAIN to his brother:

'ABEL, *thou child of God*, my brother, what is thy miſſion? Wherein conſiſteth the pleaſure of GOD through thee? Art thou appointed by the Eternal One to be the dire executioner of *Almighty Juſtice* upon thy murderer? Or art thou comiſſioned, from the words of peace thou haſt ſpoken, to manifeſt his diſpenſations towards me for good, and to pronounce the voice of Heaven, *Thy prayers are heard?* Has the regiſter of Infinity recorded my unceaſing lamentations and ſighs? Are my feeble reſolutions ſtrengthened by the in-

fluence of *Omnipotency?* Does mercy yet abound for me? Speak ABEL; haſten to deliver the Divine junction; declare ſpeedily the embaſſy of GOD my Judge! *Fear*, *hope*, and *doubts* are conjunctively working within me; thy pleaſing voice, thy ſoothing language, with all its exhaling comforts, have not totally eradicated the roots of dubious ſuſpenſe that at times has almoſt cruſhed me; in ſilence have I meditated; with languiſhing have I uttered the broken accents of my defective ſupplications; transfuſe thou now into my ſoul the reciprocal enjoyment of filial endearments, that CAIN may partake of ſome delicious tranſport, ſo will he embrace thee, and ſee thee as thou art; my ſoul panteth after knowledge, ABEL, and my ſpirit within me trembleth to attain that knowledge it covets. The firſt meſſenger from Heaven, ſince the firſt guilt of murder, muſt be an important charge: NOW ABEL ſpeak; but with the voice of a pardoning GOD, ſpeak thou unto CAIN, and contribute tranquillity to his ſoul; the conflict with

SATAN at this minute is terrible; with all the venom of bitter rage he aſſaults my weaker part, to wound my hopes and confidence with the weapons of deſpair and miſtruſt; but patiently I lie at the foot-ſtool of my Maker.'

'CAIN, my brother,' replies ABEL, 'healing is in my wings; reſplendent kindneſs is my charge; thou ſhalt enjoy the utility of thy penitence; the throne of GOD is never ſhut againſt fervent ſupplications; the miſeries of anguiſh, and the ſores of lamentation will be always rewarded by Heaven with conſolation; the ſtrength of ſorrow is never permitted to be unprofitably exhauſted; if thy allotted portion of experiences are labour, indigence, and pain, know, CAIN, 'tis the fruits of the firſt ſin, concentered in the enjoyments of all mankind; be thou therefore comforted, and contentment and peace will ſpontaneouſly ſhoot forth and ſurround thee in the midſt of ſolitude. Be not the cauſe of thy own wretchedneſs;

and chaſe from thy eyes all deſpondent tears; reſt ſtill on the LORD, and if SATAN tempt thee powerfully he ſhall not prevail againſt thee, nor be able to accelerate thy deſtruction.'

This encouraging language revived the ſpirits of CAIN, and he found the evil aſſailant become proportionably weakened, and ſpeaks again to ABEL—'Proceed my brother'———'Knoweſt thou and believeſt thou this CAIN, that thy evil adverſary, and the ſpirit of GOD cannot at the ſame time gain peaceful dwelling in thy ſoul?'—'Tis ſo my brother.'—'Placeſt thou thy hopes on this, CAIN?—Doſt thou thus believe, my brother?'—'ABEL, I believe.'—'Then there is mercy for thee, my brother, whilſt thou thus ſtrive againſt the deluder.'—'Is it ſo?' ſays CAIN—'Can a hardened fratracide, a premeditated delinquent, expect mercy? Can there be infinite clemency in ſtore for him? Would all the ſacrifices of contrition,

the powers of ſenſation, and offerings of humiliation that could be preſented at the *altar of offended majeſty*, during the incomprehenſible limits of exiſting ſpace, be an adequate atonement to the enormity and magnitude of my crime? Is it ſo, ABEL? Is there hopes? May CAIN compoſe his ſoul on the proſpect of ſuch a wonderful poſſibility? Can time obliterate the guilt from the remembrance of Heaven? Can a tranſaction, accompanied with ſuch execrable darkneſs, be obſcured by oblivion in the bright manſions of glory?'—

ABEL maketh anſwer; 'Nothing is impoſſible there, my brother; Prayer and penitence in a circuit of time can triumph over guilt; and according to its energy ſo will be its velocity, and wing its way to Heaven with a career of gladneſs; the exiſting ſpace between penitence and mercy is not computed by the dimenſions of revolving time; *Omniſciency* is well acquainted with the impatiency of ſupplica-

tion, and *Providence* vouchſafes to accelerate its ſpeed, and liberally diffuſe the oil of gladneſs; it aſcends on the wings of rapidity and deſcends almoſt inſtantaneouſly with the branches of peace——There is a door of hope ſtill open for thee, CAIN; and by the hand of gracious lenity will be gradually extended in proportion to thy perſevering integrity; ſerve the Lord uprightly and he will enable thee to elude the vigilant ſeducer manfully, and all his horrid purpoſes upon thee be abortive; it will terminate in thy own ſecurity, and the fulneſs of grace be accompliſhed; 'Tis not the whole circumference of time can eraſe thy guilt from the annals of Heaven, but thy own unintermitting lamentations can deliver thee from its wrath, otherwiſe decreed for thee in Heaven; the inflictive puniſhment is a decree, but the execution of its ſentence depends upon thy contrite perſeverance; therefore purify thy heart, and GOD will diſplay his goodneſs.'

'ABEL, I will not deſpair, although

my crime appears with execrable gloominess, yet will I endeavour to overshadow its darkness with the brightness of sacrifices, so that my ideas of Heaven's condescending benignity might be more enlarged, and my imaginations disengaged and released from hovering dread.'

'Henceforth, CAIN, magnify the *Lord*, if thou art by some weighty reflections seasonably alarmed, it may be profitable to thy considerations, to prevent thee from falling into a state of easy relaxation, and consequently inactive in thy duties; be not dismayed though thy spirits should be oppressed, and the woeful gulph of eternity be magnified with all its deplorable terrors to thy mind, for the same *Eternal and Omnipotent One is maker of Heaven, Hell, and the World*, he can protect and deliver thee—let SATAN buffet thee, *his* arm can uphold thee, and will not permit his total overthrowing thee. Thus CAIN have I discharged the mission of Heaven, and must now return from whence I came.'

CAIN was attentively earneſt to the admonition of his brother; at theſe laſt words of ABEL he ſorrowfully addreſſes him—'And muſt I loſe ſight of thy bleſſed viſion? Let me firſt embrace thee, *O Abel, my brother!*' 'Touch me not, CAIN, all corporeal ſubſtance with me is diſſolved; nature has given way to ſupernatural effects, and mortality hath put on an incorruptible immortality.' 'And wilt thou, and muſt thou leave me, ABEL? Let me firſt moiſten, with the tears of ſenſitive anguiſh and bitterneſs of ſorrow the malady, the dreadful wound that made the firſt to taſte of death, that my grief may be united with thy happineſs.'

'CAIN, thy petition is brotherly, but thy requeſts are founded upon thy unacquaintance with ſpirits; mutual enjoyments are prohibited by infinite wiſdom between us, relating to ſalutation between fleſh and ſpirit—know, CAIN, the deadly gap is cloſed—the mortal wound is healed—and

with the breathleſs carcaſe of corruption, returned to its parent earth—thy hatred removed ABEL from the parents' boſom to the ſeat of endleſs glory in the ſpirit, while ABEL in the fleſh is crumbling in the duſt—this is alſo thy allotted change at time's expiration with thee; thou wilt thus be diſengaged from this body of clay, and transfigured into an unſubſtantial and unchangeable ſtate of duration—prepare, therefore, to partake of ABEL's glory—daily adore and worſhip the GOD of nature, and nature's GOD will guide thee to the Etherial manſions—CAIN, I have finiſhed—behold my flight; I aſcend to *Heaven* in obedience to the *Infinite* mandate.'—CAIN eagerly endeavoured to claſp ABEL in his arms, but the ſpirit immediately vaniſhed with a tranſparency that illuminated the whole face of the earth, ſo that the very objects around him were indiſcernible; in a few minutes the clouds aſſumed their wonted thickneſs, and ABEL was no more.

END OF THE THIRD BOOK.

CAIN's LAMENTATIONS

OVER

ABEL.

BOOK THE FOURTH.

CAIN was again all alone; his former afflictive complaints crouded upon his mind; he invoked Almighty condeſcenſion with reverential ſilence; and proſtrating himſelf upon the earth held ſilent converſe with *Infinite Omniſciency*; The impreſſive emotions that the paſt circumſtances with ABEL had made upon his faculties, rendered him incapable to join in grateful complacency with the little harmonious choriſters of the grove in their evening ſa-

lutations; he looks up to Heaven, crying, 'And art thou gone my brother? ABEL, the delight of my ſoul, and art thou gone? Are my hopes baniſhed with thee? or have my proſpects of future comfort in the contemplative hours of ſolitude forſaken me? Go, then, and glorify thy GOD; make interceſſion for the deſolate, forget not the fugitive wanderer, aſſiſt the unfortunate in his ſupplications, that the *Eternal God* may deign to remove from his ideas all gloomineſs, diſcontent, and grief, nor permit dejection to becloud his diſtant proſpect of happineſs; conſcience itſelf ſeverely reproaches him, needful then it is for Providence to ſupport him.'

This was the language of CAIN to the departed ſpirit of ABEL; and then as follows reaſoneth with himſelf:

'CAIN, be not preſumptuouſly preſſing what the Lord has graciouſly promiſed; let not thy ſoul be diſquieted, or thy allotted days be embarraſſed with irrefractable

paſſions; ye unprofitable and tumultuous agitations, moleſt me not, nor diſturb my tranquillity; my ſoul thirſteth after peace, that a concord of ſentiments might accompany my retired meditations; Heaven has decreed it, fate has determined it, that CAIN ſhould be ſubmiſſively obedient to ſober penitence: ABEL ſpoke it, GOD commanded it, reaſon confirmeth it, and conſcience ſees the neceſſity of it; the ſtains of impiety muſt be diſlodged with the tears of anxiety; the bitter cup of affliction muſt be ſweetened with the honey of dear bought conſolation.'

Evening was now far advanced, and night with its ſable cloathing made its approaches with quick rapidity, which ſtimulated CAIN to a conſideration of ſelf-preſervation, from the ſurrounding dangers of darkneſs, and ſeek for a refuge and warm retreat, his wandering feet having conducted him quite aſtray from his wonted ſpot of calm retirement.

The moon was juſt entering upon her nocturnal office of diffuſing her borrowed rays round the borders of creation, a favourable opportunity which the poor fugitive pleaſingly embraced, to partake of her yet feeble diſtribution of light, unknowing where, he walks over the untrodden plain till near midnight, while the howling of the ſavage brood ſlightly alarms him; but not one had permiſſion from the power of Heaven to make an attack upon the undefended man; forward he proceeds, and eſpies at a ſmall diſtance a thick, a darkened and overgrown ſhaded bower, encompaſſed around with the needful productions of nature's liberality, and ſuitably adapted for retirement and ſafety; but even now, as formerly at a ſimilar ſeaſon, ſome occaſional doubts evinced his frailty, 'May not this,' ſaid he, 'be the covert of ſome furious animal of nightly prey?—Thoughtful he ſteps, and with penſive ſadneſs approaches, with heavy preſages, foreboding, by his timorous apprehenſions, a real evil, where no evil was impending,

not even the ruſtling of a leaf to diſconcert his frame after he had got admittance amongſt the prickly ſhrubs; but ſtill his faculties and conceptions were ſcarcely properly arranged, ſince the interview with ABEL, for contemplation, or to deliberate compoſedly on his preſent ſituation; he was quite unprepared for a conflict with SATAN, or natural courage to combat with the ferocity of a wild beaſt; he halts; he ponders, and draws nearer towards the encloſure by ſlow and cautious movements, and ſtill maintained his courage with conſolation from the words of ABEL, *The Lord would be with him.*'

On theſe words did he reſt with humble confidence, trying to diſpel doubts and baniſh timidity from his mind, and thus ſpeaks he to himſelf:

This direction of my footſteps cannot be the event of chance, it muſt be the overruling hand of Providence that guided my feet to this deſirable ſpot; My ſoul, be

thou at eaſe—— ABEL was ſent to fore-warn and prepare me for all ſuch obſtacles to human infirmities, that depravity might not predominate and augment my offences by miſtruſt and timidity; I will religiouſly approach the thickened ſhelter, and with the tributes of fervent gratitude take poſſeſſion as a proviſion by *Almighty* ordination for my ſecurity and reſt.' He draws towards it, and what did he ſee, but a fragrant conveniency contrived by the unpoliſhed hand of perfect nature, for every enjoyment that was neceſſary for his peculiar accomodation.

He enters, and with a conſcientious conception of *Almighty benevolence* and protection of him, directly proſtrates himſelf upon the ſoft untrodden moſs that ſpread itſelf in a diſordered regularity from ſide to ſide, and with acclamations of joyful feeling rendered up his thanks to Heaven for its merciful guidance and preſervation—— 'Where now,' ſays he, 'is the threatened evil that fear brought to my deluded imaginations.' And thus addreſſes his *Maker*;

'O GOD, teach me to know thee; make this a ſeaſon of joyful gratulation; eſtabliſh here my dwelling; let this be the habitation of CAIN, conſtructed by the hand of inconceivable wiſdom, perfected by nature's Creator—here ſhall I be able to defy the arrows of hell that would wound my confidence to diſtruſt the preſervation of Omnipotency—for this purpoſe was ABEL commiſſioned, to prepare me for tribulation and teach me how to depend upon thee—with brightneſs did he deſcend from the realms of glory, with the voice of peace and gladneſs did he utter the language of Heaven unto me; the diſtreſs of my ſoul was alleviated by the ſympathy of his words, and the happy enjoyments that iſſue from faith and obedience did he ſecure unto me; let that ſacred earneſt of the reverſionary treaſures of Heaven be engraved on my heart as a remembrance of my covenants with thee all the days of my life.'

Now recommending himſelf to the protection of *Providence* he lays him down to reſt, to enjoy a peaceful ſlumber after the viciſſitudes and unexpected circumſtances that had poſſeſſed his mind during the tedious day. All nature was now huſhed in ſober ſilence—every living creature had ceaſed from buſy life—the *Lion*, the *tyger*, the *Leopard*, and the *wolf*, were all ſilently reſting on their graſſy couches; the tuneful tribe of chearful warblers were all at eaſe and quiet on the flexible branches that were cloſely interwoven one with another; darkneſs itſelf had ſucceeded the pale light proceeding from the moon's departing rays, whoſe appointed circuit was faithfully circumſcribed, and left the face of creation on a ſable and darkened partition—midnight was paſt, and even the bird of melancholy was retired from her nocturnal excurſions, and ſolemnly perched within the cloſeſt encloſure of the oak—no wind or even a breeze ſufficient to diſturb the *Aſpen* leaf; ſo calm, dark, quiet, and ſilent was the

night, when CAIN could rejoice in the firſt opportunity of holy meditation upon GOD's *revealed will* toward him for good, by the voice of an *Angel from Heaven*—by the voice of *Abel his brother.*

Without interruption or diſturbance he ſweetly ſlept, and enjoyed the neceſſary refreſhment for his body, and recruited his vital frame with renewed vigour; and while in his ſlumbering ſtate of inactivity, would, even unknown to himſelf, call out with rapturous accents—'*Abel, Abel, embrace me my brother Abel!*'—Thus ſleepeth CAIN, profoundly peaceable, till the riſing ſun began to penetrate its early beams through the narrow paſſages of the twining branches, and warned the ſolitary ſojourner of approaching day; he aroſe, and devoutly returned his *Maker* praiſe; and after procuring ſuch needful ſuſtenance for the nouriſhment of nature as the uncultivated ſituation produced, he ſeriouſly begins to reflect upon ABEL's deſcenſion after the following manner:

'The deſtiny inflicted upon CAIN by offended Majeſty was to become a fugitive and a vagabond; this was the ordination of *Infinity*; the decree has been hitherto fulfilled, and after revolving years of dubious conſultations with himſelf, and promiſcuous mutations in circumſtances, ABEL was the appointed adminiſtrator of comfort to my ſoul—Frequently had SATAN beſet me—oftentimes were the joys I laboured for, totally eclipſed by him, and by his infernal deluſions have my drooping ſpirits been wretchedly obſcured from the radiant hopes of Heaven, and maliciouſly expoſed to the burning tortures of deſpondency; thus has it pleaſed Heaven to permit the firſt grand rebel, my firſt great deceiver, to be the inſtrument of my neceſſary chaſtiſements—the *Prince of Devils*, eſtranged from all commiſeration and tenderneſs, would with cruel piercing torment me, and hourly hovering around, would ſcatter the ſeeds of deſpair, at the ſame time diffuſe the venom of his horrid imprecations into my ſoul—at intervals the

power of his fiery indignation would blaze with the flames of hell to deſtroy me with the ſtings of convicted conſcience—again would he change his diabolical machinations, and flatter poor CAIN with the ſmooth ſpeeches of feigned ſympathy, conveying hypocriſy under the maſk of friendſhip; and under diſguiſed conſolation would helliſhly pretend to relieve me from the oppreſſive load of continual reflections, and lull poor deluded conſcience into a ſtate of miſerable ſecurity; ſo powerful were his enchantments, ſo artful were his devices, and ſo diligent were his exertions, that it almoſt predominated over the reſolutions and conſtancy of the infant convert—the black veil of his terrible hatred enveloping the unripened deliberations of the already diſconſolate, ſeemed to preſage the unavoidable deſtruction of CAIN, and bellowed forth with tempeſtuous fury his imbittered rage and ungovernable malignancy.

'What now ſupported and delivered CAIN from death?' ſays he to himſelf—'Could his own unripe contrition; could his own immature penitence alleviate the calamities of mind that proceed from ſuch diabolical attacks? No!—the ſacrifices of CAIN were not yet ſufficiently prepared by tribulations and perſecutions to anſwer in effect ſuch important purpoſes; the deſtroyer would have deſtroyed him, had not the interference of *Almighty* clemency preſerved him—the bountiful ſuccour of Heaven was ſeaſonably manifeſted, and his plaintive moans were anſwered with condeſcending favours beyond imagination—the penitential ſighs of his broken heart winged their way to Heaven and were not rejected, and all his pious purpoſes were returned with celeſtial compaſſion from the effulgency of *Infinite* bounty; the deſilements of ſin, preſented through the channel of lamentations and woe, were purified by the bleſſings of the *Deity*, and the virtue of CAIN experienced a gracious transformation—-theſe were ſecrets

unrevealed, unknown to CAIN, and remained in obſcurity in the womb of Providence, till ABEL appeared, and thus continued the forſaken unfortunate in a changeable labyrinth of dubious uncertainties, confounding hopes and joys with grief and fears.

ABEL became *Heaven's Ambaſſador*, and deſcended from above to compleat the work of praiſe, to aſſiſt the outcaſt fugitive in the employment of devout adoration; for this did the angelic ſpirit of ABEL deſcend from the manſions of beatitude to communicate unto CAIN a portion of that good which proceeds from the beneficency of the *all-wiſe Creator*; influenced by ſuch attributes on the principles of obedience and the endeavours of CAIN will be crowned with ſucceſs; he can look upwards with eſtimation to his benefactor, while his humble gratitude is amiable in the ſight of his GOD—now can he conceive the charms of native ſimplicity and become enamoured with the

beauties of holineſs; with ſerenity and calmneſs he can call to memory the paſt ſorrows of life, and rejoicingly look back on former calamities, and under protection of ABEL's viſion can his paſt tribulations be obſcured; by application he can improve and become poſſeſſed of peace; exulting he can preſent his thankſgiving, and with fidelity eſtabliſh his conſtancy in virtue.'

After this manner did CAIN commune with himſelf, and encreaſed in faith and fortitude on *Providence;* his daily excurſions from his ſolitary habitation did not exceed the limits that was neceſſary to procure the reaſonable refreſhment and nouriſhment, and thereby enjoying a meaſure of inward happineſs, ſuitably adapted to his thoughtful life, unincumbered with the vexatious occurrences of the world—Again he begins to converſe with himſelf:

'Will ABEL make a ſecond deſcenſion and diſcourſe with CAIN? Did his depar-

ture leave room for expectation? No, CAIN; it was ſudden; no ſhadow of encouragement for ſuch hopes; but benignity ſat on his countenance, and a radiant chearfulneſs accompanied his aſcent; I I will therefore devoutly acquieſce with pious reſignation to what the *Almighty* was not pleaſed to reveal, and glorify GOD by ſubmiſſive obedience; patiently wait his will for future manifeſtation without renewing my offence with wilful diſtruſt. Be content, O my ſoul! thou haſt the boundleſs beauties and conveniencies of creation before thee, and all ſubſervient to thy neceſſities; thou haſt prolonged days to taſte the ſweets of growing conſolation, and around thee abundantly ſpringeth whatever is needful to conſtitute health and peace; ſpontaneouſly it grows in rude regularity and plenty for ſupplying my neceſſary occaſions, and uninterruptedly can I enjoy a cœleſtial communion with the ſpiritual workings of *Infinity*.

ABEL the *glorious!* ABEL the *child of*

God! as an inviſible and protecting agent, will ſtill ſupport the heavenly commiſſion, and imperceptibly unto CAIN inſtil into his mind rapturous ſenſations of holineſs; the dark clouds of SATAN's aſſaults will be diſperſed by the breath of *Heaven*, and the *Almighty* will eſſay to conſole me in the weighty reflections of deep meditation—here will I reſt, and derive hope and tranquility from this nouriſhment.'

Unmoleſted by weighty temptations, and free from oppreſſive anxieties, did CAIN now enjoy, with peace of mind, all that his ſoul could deſire; and the irrational inhabitants of the unfrequented grove by their ſoothing language, undefiled with guilt, became naturalized unto his penſive ſtate; the feathered ſongſters aided him chearfully and liberally with their early vocal adorations to devotion, and imbibed into his mind ſentiments of gratitude, to which mankind, from want of reflective meditations in ſecret ſilence, are oftentimes eſtranged; with holy de-

light he could trace the footſteps, and admire with ſacred aſtoniſhment, the wonderful works of *Providence*; and, devoutly intent upon his duty, could mount his ripened thoughts with ſilent pleaſure towards the pinnacle of *Heaven*—this was a happineſs properly adapted to quell all his riſing tumults, and put a reſtraint upon his inclinations, when, deſirous of intermingling with the buſy world, and entering into ſcenes of hurried life, to which he was totally unacquainted.

The conſiderations of his preſent comforts and uncertainty of future events predominated over his imperfect conjectures of worldly enjoyments, and fruſtrated his occaſional ſchemes to join himſelf to mankind, and thus wiſely determining to ſubject his own unſtable deſires to the unerring guidance of *eternal* wiſdom—Years after years elapſed in this tranquil ſtate before his reſolution began to waver and the beguiling inſinuations of the *Tempter* began to prevail, when the unfortunate fu-

gitive ventured to confide in the benevolence of his GOD and deceived himself with the hopes of that protection; he was partial to his own opinion, and eſtabliſhed his future expectations of pleaſure upon his fortitude and *Maker's* forgiveneſs; his ignorance of the world and his want of knowledge of men preſented no approaching danger to his mind; no evils could he bring to his ideas that was needful for him to dread, but the dark deluſions of the *Fiends of Hell*, to which he had been long accuſtomed, and could bid defiance to the moſt artful attack upon his conſtancy.

None of the many other miſguiding paſſions, to which corrupted mortals are ſubject unto, had yet gained entrance into his ſoul.

The enemy of his ſoul being now buſily employed in repreſenting the vain glories of ſociety to his imaginations, and no ſympathizing parent or friend to ad-

moniſh or adviſe with; in an unguarded hour, when reaſon was overcome with deception and blinded with vaniſhing fruition, did the forlorn wanderer, the unfortunate fugitive, drink the bitter draught of conceited pleaſure and dreaming felicity, not waiting the return of ſober reaſon he bid defiance to the rule of unerring rectitude, and, neglecting to ſupplicate the influence of *Heaven*, reſolved to ſatisfy the deſires of his ſoul, and partake of the ſuperfluities and enjoyments of life; expecting *heavenly* benediction (but truſting his own ſtrength, forgot the needful ſupplication) amidſt enumerable evils to enable him to maintain his wonted integrity.

Thus reſolved, he embraced with the riſing ſun a bright and promiſing morning (when all nature was arrayed in the full gaiety of the fertile ſeaſon, and the warmth of lengthening days inſured to his imagination a ſatiety of pleaſure) and

ſorrowfully, yet hopefully, did he bid adieu to his long and peaceful dwelling, (that was never failing to produce every needful enjoyment to conſtitute his temporal felicity—diſpelling alſo many impreſſive afflictions of his mind, that did occaſionally proceed from intenſe reflection) while the little warblers, ſeemingly agitated with mournful concern and uncommon emotion, finding no reſting branch, hopping and flying from bough to bough with plaintive melody, that echoed thro' the grove with accents of melancholy, inviting his longer abode, hovering and fluttering round him. with lopping wings and broken voices—even the very brambles and oderiferous ſhrubs around him experienced the effects of his preſumption, and declined towards the ground with drooping leaves, as if Autumn had, in oppoſition to the regular courſe of nature, made its approach in the gay and refreſhing ſeaſon of ſpring.

Theſe alarming mementos were ineffectual on his conſideration; he proceeds forward, and hardly reached the boundaries of the grove ere a more powerful inſtance of *Heaven's* diſpleaſure was diſplayed.

The weighty and impulſive force of the elementary bodies was all at once ſuddenly rouſed, as if ſtern Winter was at hand, and ſhowered down their tempeſtuous fury upon him with uncommon violence and provoked rage—*Hail*, *Rain*, and *Snow*, conjunctively united to ſtrike terror into his ſoul, and awaken him to deliberate thoughts, that his wanton and ill-timed progreſs might be defeated, and his erroneous judgment of circumſtances and things confounded—amidſt this dreary aſpect of creation, the wind, as an unperceivable agent from the ſkies, forced the other elements with a tumultuous vengeance againſt him; and with irregular and boiſterous repulſes, as appointed by provoked Heaven, drove the heavy globulars of the wa-

try clouds upon him, like the waves of a troubled ſea.

The feebleneſs of nature began to give way; CAIN could not withſtand the combined aſſaults; perſuaſive reaſon haſtened him to the ſtately Oak for refuge, to ſhelter him from the threatening inclemency under its ſpreading branches; but even here danger ſeemed reclining, for the aged tree itſelf had not eſcaped the general ſhock that nature felt; its limbs, though large and extended, bent in a dreadful manner by pliant motions, like the tender ruſh, and threatened deſtruction to the fooliſh wanderer by its tremenduous fall; no protection could he expect from this wiſhed retreat, and all external appearances diſplayed unto him very deplorable diſappointments.

The ſun had refuſed unto him its uſual warmth, and declined to adminiſter its brightened rays, nothing was viſible but gloomy clouds that were barely percepti-

ble through the close unceasing showers of ponderous hailstones, large blossoms of snow covering the surface of the earth, and unremitting drops of penetrating rain—in this dilemma of astonishment his resolutions became stagnated, and made him exclaim against himself—

'This is like the horrors of *Hell's* darkness in mid-day; this strange revolution in nature can prognosticate no good—the enterprize will not be productive of CAIN's expectation—*Heaven* is offended; I will return.' Thus said, he hastens back, and the tempest gradually decreased; arriving at his arbour of peace, all nature assumed its wonted gaiety—the heavens, and earth, and all parts of creation appeared unto him with a new face; the pretty chaunting choristers welcomed their lost sovereign with chearful music—harmoniously did their little throats throttle with notes of joy; and the terrible disaster that was apparently expected by

CAIN on the neighbouring buſhes, that nearly adjoined his delightful habitation, was not viſible on his cloſed inſpection, nor could his moſt minute ſurvey perceive the traces of one diſplaced leaf from its native ſprig—This elevated his mind to contemplation—it raiſed his ſpeculations to devout reflection and ſerious aſpiration, and at the entrance of his ſhrubby cave, before ſtepping within it, he cries out—

'Tis the will of *Heaven*; CAIN, relinquiſh all intricate deſires for folly, and ſubdue thy anxious inclinations for prohibited curioſity.' Thus ſaid, he enters his fragrant dwelling, and bends himſelf towards *Heaven*, and fervently addreſſes his GOD in a ſhort ejaculation:

'*My Maker, my God, with thee I know that clemency and mercy abound; remember not my tranſgreſſion, and forgive the treſpaſſes of my fooliſhneſs; reveal thy will; commiſſion Abel to make known thy future ordinations unto me; humble me under the nu-*

merous imperfections that ſurround me; endue me with wiſdom that I may not toil after folly; let the infirmities af my deſires be ſubdued by a calm reſignation to thy appointments, and my wiſhes be always ſubſervient to thy will, that Satan's malevolency may not tempt me again to ſin againſt thee, nor the principles on which thy mercy is actuated towards me be abuſed by my indulgence of ſin.'

After this manner, in ſtrains of devotion, did the remaining part of the day elapſe with CAIN, almoſt inſenſible of that ſuſtaining refreſhment which nature required or to procure thoſe neceſſaries of life to which he had been ſo long accuſtomed; and at the approach of even lays himſelf down on the moſſy couch, and ſlept as compoſedly as on a bed of down; Lively and refreſhed, the clearneſs of the morning reminds him of incumbent duties, and awaking with the early ſun obſerves the GOD of liberality diſpenſing the bleſſings of good around him; CAIN was now convinced; conviction poſſeſſed his ſoul; he ſaw it needful to

ſuppreſs all wandering imaginations; he found his future obedience muſt be tempered with reproving himſelf with rigorous exactneſs; with contrition he implores his forfeited beneficence of *Providence*, and ſolic its ſtrength to his fidelity that the deſires of his heart may not be at variance with his duty.

As time did eſcape him ſo did the new ſchemes of happineſs that engroſſed his attention proportionably decreaſe and forſake him; and he ſoon began vigouroufly to renew his uſual contentment, and daily admiring with reſigned obedience the lenity of *Heaven's* laws, and meditating upon its bountiful works, drank plentifully, and partook gratefully of its delicious fruits—Calmly and unmoved by ruffled paſſions did numerous revolving ſeaſons take their annual circuits, while CAIN could hold converſe with irrational creation, with unintelligent beings, and by the influence of *Heaven* became familiarized unto him, while the innocent pleaſures of

the grove procured him inexpreſſible delight.

Years and experience had now made him wiſe, and CAIN again entertained inclinations of joining with mankind, and thus reaſons with himſelf.

'The will of GOD muſt be done; but CAIN would learn to know the decrees of GOD; muſt all the days of the years of CAIN be ſpent in retirement? be loſt to ſociety and unprofitable to mankind? I will firſt addreſs Heaven and ſecure ſafety from the dreadful wrath that attended my former deſire; with ſacred penance I would wiſh to ſolemnize that day, and my yearly penance ſhall flouriſh upon its remembrance.'

Thus ſaid he proſtrates himſelf with devout ſupplication at the footſtool of *Omnipotence* and preſents his petition with ſacred devotion to implore direction from the all-wiſe GOD; this done he retires to

reſt, and quietly enjoys the comforts of night; with the morning light, 'ere the ſun had ſcarce began to diffuſe its radiant beams through the moiſtening atmoſphere, CAIN awoke, and again took leave of his domeſtic companions; the grateful warblers of the wood had not yet bid adieu to the ſilent repoſe of night; ſo that all was ſober and ſolemn ſilence, excepting the more early obedient lark, who had juſt ſhook from his opened wings the dew of the vapourous element, and melodiouſly hovering over the head of CAIN, rendering up his morning tribute of grateful harmony to its *great Benefactor*; and the congealed particles of the moiſtened element dropping as dewy icicles upon the head of CAIN, foretold a pleaſant day.

Through the wood he ſolemnly and ſlowly purſues his walk, and coming out upon the open and extenſive plain, meditation took poſſeſſion of him, and he began to contemplate on the uncultivated wild: The ſun was gradually heightening,

and making a feeble and ſtreaming appearance through the azure ſky; here he halts for a while, aud awaited the awakening of creation; the four-footed creatures of ſavage prey begin to open their yawning mouths, ſtretch out their extended tails, and ſhake their ſhaggy manes; the feathered tribe of chearful ſongſters, ſpread their wings, and begin to hop from branch to branch, chirping their morning gratitude with innocent adoration, while the towering eagle ſits majeſtically perched on the top of the aſpiring cedar, waiting the ſun's more powerful influence to wing its way towards Heaven,

The morning was captivating, the beauties that adorned nature were enchanting, and the delicious flavor proceeding from the variegated herbage promiſcuouſly ſcattered around the borders of creation was highly alluring—it brought to his mind the garden of EDEN, it reſembled to his view a ſecond Paradiſe, ſuch a promiſing aſpect; ſuch reviving hopes ſtimulated him

unto devout praiſe with attractive powers, and elevated his ſoul with extaſy; he goes forward, every ſtep raiſing tumultuous joy within him, his mind religiouſly dependent upon the goodneſs of *Infinity*—Solemnly but chearfully he moves, no obſtacle of art or nature to retard his peaceful paſſage; and the brightneſs of the atmoſphere, aided by the reflection of the ſun's beams upon the ſweets of expanded productions beneath him, all joined to ſtimulate him forwards; the ſcattered buſhes by their gentle motions from the ſoft and agreeable breezes, all ſeemed to combine to pay him obedience, and make his journey pleaſant.

Again he halts for a while—on the graſs he ſits, and gave way to rumination, pondering deliberately on the probable advantages that might accrue by his entrance into the ſcenes of men, and thus ſpeaks to himſelf—

'I ſeek redreſs,' ſays he, 'from the

grievance of *humble happineſs*—and can *humble happineſs* need redreſs?'——Here his imagination was ſtretched to the utmoſt—'can an entire ignorance of the world, and unacquaintance with buſy life, procure a ſuperior degree of happineſs to the preſent? Will not temptations fruſtrate delightful expectations?'

He could not bring his ideas to any regular concluſion, and found himſelf in a labyrinth of doubts how to act not to offend *Heaven*, or which courſe to direct his wandering feet without the intermediate guidance of Providence—In this ſtate of oppreſſive conſternation he reaſons with himſelf—

'To the LORD will I make ſupplication to lead me through the ſpacious and unbeaten track; CAIN is to the world as one unborn; to its inhabitants or their manners he is eſtranged; their reſidence he knows not, nor the footſteps of one

can he trace; I will make no further advances, but on this ſpot dedicate my ſoul by prayer to *Heaven*, and with importunity petition the inſtruction of my GOD.'

With devout veneration he humbles himſelf before the *Almighty* for wiſdom and underſtanding; and in his ſorrowful prayer to the *Omniſcient One*, a voice mild and pleaſing came unto him from the mouth of an inviſible Agent---'CAIN, direct thy feet eaſtward; *Angels* ſhall guide thee to a people country; NOD by name, a land inhabited by the deſcendants of ADAM.'

From the ground he ariſes, and looks around, but no appearance of any exiſting *Spirit* or *Subſtance* from whence the voice came; his reliance was upon *Providence*; he knew the command was from *Heaven*, and eaſtward turns his eyes, and beholds a vaſt large tract of uncultivated barren and its wild productions the ſole produce of nature, deſarts unfrequented and unknown to man; thus encouraged, he aſ-

ſumeth fortitude, and eagerly proceeds with chearful footſteps o'er the dreary plain. *Heaven* ſmiled upon him; no diſheartening occurrence intervenes to interrupt his journey, or render his walk unpleaſant for ſucceſſive revolving moons; the earth his wants ſupplied, and his preſervation by day and night the *Heavens* aſſumed till he ſafely arrives within ſight of the deſired country; and approaching forward within a few paces of its dwellings, he kneels before the *Lord*, and lifts up his ſoul as follows:

'*Almighty, and beyond the comprehenſion of mortals, merciful God, by juſtice are all thy ordinations eſtabliſhed; condeſcend again to anſwer the fervent petition of the penitent, by thy gracious diſpenſations of revelation: protect me*, O Lord, *from ſuch abounding iniquities as may be prevailing in the land, and bleſs me with thy impreſſive graces amongſt this people: proportion my conſtancy to the trials I muſt conflict with,*

and endue me with an adequate meaſure of wiſdom, ſuperior to my preſent enjoyment, that I may know how to diſcern good from evil, and not err from the path of rectitude; let thy ſpiritual influences ſtill overſhadow me as a guardian from temptations, and the preſervation of my virtue, ſo that Cain may glorify the Lord *in the midſt of mankind.'*

CAIN now enters the inhabited place amidſt crouds of numerous ſpectators; he was aſtoniſhed! 'Twas impoſſible for him to bring his ideas of their actions to any concluſions; and according to his conceptions of men and things, they appeared unto him as running to and fro for nought, very intent upon doing nothing; buſily employed to no purpoſe, removing their ſituations, and making exchange of places.

Here CAIN took him a wife, had children, and built a city.*

* 'Tis very probable that CAIN was, at entering the land of NOD, two hundred years old, which is

After dwelling amongſt the people of the land for the ſpace of three or four hundred years, and to ſee his childrens' children to the fifth generation from his own loins, according to the Moſaical account, (or there would not been people enough in the world to have either built, or inhabited a city after it was built) and

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the ſmalleſt computation we can admit; for it was a *peopled* country, and the inhabitants muſt be lineally deſcended from ADAM, and of courſe to the third or fourth generation; and even this itſelf, in my opinion, comes far ſhort of the age of CAIN when he entered the land; for at this time there could be no more than the fourth generation of ADAM in being; and by refering to Sacred Writ, you will find even at that age he muſt be married to one of his ſiſters' daughters, or his own ſiſter; which almoſt implies a contradiction, and will not bear the leaſt poſſible alluſion to ſacred record; becauſe, while he lived in the land, he built a city—The building a city, be it ever ſo ſmall, muſt indiſputably require *many* hands more than can be reaſonably ſuppoſed to proceed from his own loins, or his brothers' or ſiſters, even if he was married in that infantile ſtate of the

ſtill retaining his integrity, by upright walking before the *Lord*, with pureneſs of ſpirit; long acquaintance with mankind had convinced him that the children of men were ſubject to temptation, and prone to embrace evil; naturally at enmity with goodneſs and GOD; the *Soul of Cain* was diſturbed; the ways of men became diſtreſſing and oppreſſive, and made reflection grievous----his wiſhes were

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world before mentioned; conſequently in my opinion I think we may juſtly conclude that CAIN was three or four hundred years old when he entered the country, or at leaſt before he began building; by which time the offspring of ADAM and EVE, before and after the death of ABEL, might be increaſed, as as well as the generations of SETH, and the other ſons and daughters of ADAM born after SETH; and even at this age of the world there could be but few ſpare hands when a city was building—I think a a certain Commentator on the Bible that ſays,—'*about the ſixtieth year of the world Cain murdered Abel*'—comes ſhort of the truth; eſpecially if he ſuppoſes CAIN immediately flew for ſhame to the Land of NOD, and took him a wife.

to be ſeparated ; his inclinations prompted him to bid adieu to vain ſociety, and ſenſual allurements, and return again to his forſaken ſpot of ſocial fellowſhip, and intercourſe with irrational creation ; where for ſucceſſive uninterrupted ſeaſons he had formerly enjoyed the neceſſary tranquility and ſerenity that conſtitutes human felicity.

He is reſolved, and takes a parting farewell of his ſurviving family, even to the fifth generation ; dividing his paternal bleſſing by a recommendation to the protection of *Heaven ;* with the admonitions of a tender father would ſympathiſe for their danger, while he endeavoured to eſtabliſh fortitude in their minds, to encounter the inſinuations of SATAN with holy courage, and cleave unto the *Lord of hoſts*.

CAIN now proceeds forward towards his once delightful bower; nothing uncommon intervenes during the courſe of his journey,

to impede his progreſs; and ſafely he arrives at the deſired ſpot--'Still untainted or undefiled by the footſteps of man!' ſays he, 'all its inhabitants conſiſt of the offspring of my former companions----ſtill *chearful*, ſtill *harmonious*, ſtill *innocent*----O CAIN, thou haſt to regret thy many years loſs of their ſocial and harmleſs community!'

CAIN now began to reſume his former happineſs in ſolitude; and predicted to himſelf years of happy retirement, every proſpect around him, as far as the ſhady encloſure would admit a perſpective view, had a lovely appearance, and ſoothed his ſoul with pleaſing imaginations; and thus did a circle of mature years take their revolutions, and increaſed with delight his ſacred contemplations, free from many of thoſe incidental mutations that, in days of younger trials, produced tribulation and ſad perplexity to his ſpirits----experience had made him ſage; and he could

render up his renewed obligations of gratitude to the *beneficent* ONE with a ſoul calmly ſerene, as the bountiful gifts of *Heaven* in regular rotation ſucceeded each other.

END OF THE FOURTH BOOK.

CAIN's LAMENTATIONS

OVER

ABEL.

BOOK THE FIFTH.

IN the ſeaſon of pleaſing variety, and all creation beautifully decked with flowers of variegated plumage; the ſun with its luminous orbs juſt breaking through the beſpangled ſky, CAIN awoke from ſleep, and walked to the extremities of the grove, wondering and admiring the marvellous works of GOD with men and things—ſuddenly, inſtantaneouſly was he ſurrounded with a ſhining light uncommonly ſplendid, far exceeding the ſplendor of ABEL's viſion; at a diſtance he beheld a

viſage—the reſemblance of man—the luſtre of an angel—but paſt deſcription luminous—A pleaſing aſtoniſhment for awhile deprived him of ſpeech; but conſcience told him it was an omen of good tidings, that the LORD had not forſaken him—As he drew nearer to the *cæleſtial Meſſenger* he thus addreſſes him:

'*From whence art thou?* arrayed in the apparel of *Glory*, declare thy miſſion; moments are valuable; delay not to reveal thy appointment; my ſoul is convinced thou art an Ambaſſador from the *Great Supreme*; no deception can be concealed under thy appearance—*Heaven* can deſcry, and to *Heaven* are all the imaginations of my heart open; and God my *Creator* knoweth that the reſolutions of CAIN are eſtranged for ever from future communion or aſſociation with buſy life: Bringeſt thou tidings of peace to the peaceful; bringeſt thou tidings of exultation from *Heaven?* Doth ABEL glorify the LORD? Is he triumphantly joining in hallelujahs with the *heavenly* choir? Does he ſtill intercede

with his GOD for CAIN, his undeſerving, his worthleſs brother? Is ADAM, is EVE yet arrived amongſt the cœleſtial band? Are the two firſt parents of men dwellers on *Earth* or in *Heaven?* Anſwer me; quickly ſolve me; CAIN is converſant with *Heaven*; with ſpiritual *Beings* alone would CAIN wiſh to join in communion—Viſions from above cannot diſturb me; with immortal ſhapes I can hold converſation without fear or dread—Contemplation has inured me to ſuch viciſſitudes, and created within me pure ſenſations of pious love and reliance upon my GOD—My ſoul is impatient for *heavenly* information; ſpeedily remove a painful ſuſpenſe—thou art not my enemy, the firſt great revolter againſt his *Maker*, his aſſaults on the poor fugitive were never accompanied with the garb of an *Angel of Light*—know thou this; I am prepared; calm reſignation has fitted me for the ordinations of GOD, even if thou art his conſtituted executioner to confound me with my original duſt—with humble patience I aquieſce to his diſ-

penſations, and devoutly ſubmit to his *Almighty* will—the malignant enmity of *Hell's Infernals*, nor all its plauſible devices of temptation, can move the ſoul of CAIN to abate his confidence in his GOD; No attempts upon his fortitude can weaken the covenants he has repeatedly entered into with his GOD; the bolts of immortality would not have been looſened, nor thou permitted to viſit the regions of mortals, if the meſſage with which thou art entruſted did not affect the firſt born of men.'—

'Knoweſt thou CAIN the *homicide?* the *fratricide?* the *murderer* of his *brother?*' '*I am the man*---my deſtiny is the decree of *Heaven*----ſolitude is ſuitable----retirement is neceſſary for my ſoul, and daily do I wait for the fulfilment of juſtice;---wretched darkneſs and abyſs of confuſion have at intervals been hovering about me ſince the fatal day; but compaſſionate mercy has ſtill ſupported me to the preſent

hour; the influences of *eternal* clemency have impreſſed an awful and grateful ſenſe of the *Deity* upon me for good.

'With thee I would commune; in the proſpect of thy magnificent complacency I can rejoice; impatience keep pace with the movements of time that eſcape me--- ABEL, the ſpirit of my *angelic Brother*, diſpelled all fear, and revived my hopes that the gates of *Heaven* were not ſhut to the penitent. In thy countenance there is no ferocity; in thy nature there can be no malevolency; from thee ſhall not my eyes be withdrawn till the miſſion of *Heaven* is revealed.'

CAIN was now very near the Angel; undauntedly he looks; earneſtly he fixes his eyes; and ſuddenly a trembling ſeizes him----utterance had forſaken him for a while; preſently with a faultering exclamation he breaks out----'*Imagination* deceive me not!------deluſion, fly thou from me!----has not CAIN beheld theſe

features in mortality? a nearer ſurvey may fuller convince me.' He aſſumeth courage and draws near----*he ſhrieks! he cries out*----' *My Father! my father!* ADAM is thy name----ABEL has ſent thee; thou art alſo aſcended to the regions of bliſs; thou art alſo admitted into fellowſhip with ſpirits made perfect! *Heaven* is become thy dwelling-place! ABEL may again reſt on his Father's affection, and both conjunctively celebrate praiſes of celeſtial harmony to the GOD of all praiſe.

Where is EVE, the other parent of CAIN? Has the mother of mankind yet added one to the angelic tribe? are the days of her tranſitory pilgrimage expired? does ſhe yet join in ſtrains, and partake of *Heavenly* melody? *O my Father!* commune with thy firſt-born; reveal unto him the myſteries of *Omnipotency!* Thy parental injunctions to CAIN, when but a youth in years, and aged in ſin, have to this day occupied a portion of his ſoul; the

GOD of ADAM, EVE, and ABEL has never forſaken him, but gave him underſtanding and wiſdom to eſtimate time, and diſcern between good and evil; the temptations of SATAN have not prevailed; the exertions of CAIN for retalliation have been bleſſed with the gracious acceptance of GOD, inſtances of his Almighty beneficence have been manifeſted beyond conception or imagination; ABEL was commiſſioned from *Heaven* to adminiſter comfort, and his preſence baniſhed all deſpondency; the radiant beams of thy countenance predict complacency; with ſacred pleaſure can I gaze upon thee; thy miſſion muſt be correſpondently *Cœleſtial* and *Benign*; my heaving pulſe beats with eager irregularity to embrace thee; remove my conflicting paſſions already ſuſpended on the pinnacle of hope, and adjuſt the innumerable crowd of imaginations that poſſeſs me; and with bended knees will I bow towards the earth and receive the dread injunctions of *Sovereignty* with reſigned calmneſs.

'*Father, I have done.*'

With profound reverence he proſtrates himſelf before the JUDGE of all the earth, and the ſpirit of ADAM thus began—

'My child, CAIN my firſt-born; ſee ADAM thy father; into thoſe unfathomable depths of immortality, thy father but lately received the Almighty mandate to make his entrance; Angels conducted his flight through the hidden paths of æther, and joyfully lodged him beſide the beatific preſence of his *Maker*; each cœleſtial face was adorned with the ſmiles of reſplendent glory and welcomed the parent of generations into the manſions of felicity;

'The forwardeſt; the firſt approaching tranſcendant hoſt that was prepared for the reception of the new viſitant from Earth to Heaven, was *Abel his ſon; Abel thy brother;* he conducted; ADAM followed; and in GLORY was the SU-

PREME DIVINITY encompaſſed around with throngs of *Angels* and *Archangels*, united in one univerſal concord of Praiſe and Glory to the GREAT CREATOR; no ſooner admitted into *Heaven*, but ADAM was ſuffered to make his deſcent towards the borders of *Creation*, to declare the will of GOD to CAIN his ſon, and prepare him for the future conflicts that await him on his journey from death to eternity!

'If thy mind is enlightened, improve it to thy ſpiritual utility; examine the purity of all thy offerings in prayer, and make conſcience undefiled thy meſſenger for preſentation.'

'Father, knoweſt thou not that CAIN has woefully experienced the dire effects of *unſavory ſacrifices*; behold not yet *eraſed*, the MARK of GOD in his countenance; Wave the diſcourſe, my parent, 'twill be kindling anew the burning ſparks of vital flames, and render CAIN unfit for thy following admonition; no other

reparation can CAIN make for ABEL's death, but unremitting contrition.'

'CAIN the embaſſy of ADAM is not to add weight to the bitterneſs of thy feelings; 'tis to remove the poignancy of diſtreſs, by adminiſtering balms of *Heavenly* herbage to ſtop its progreſs; the LORD is amiable; penitence is pleaſing in his ſight; thy ſorrows and afflictions have been conſecrated at the altar of lenient juſtice; thy lamentations have been conſpicuous to the inhabitants of *Heaven*; and, in the due ſeaſon of *Infinite* preſcience, will renewed mercy be diſplayed, as to tranſcend thy moſt extenſive conception; place therefore thy confidence in his promiſes, for he is punctual; in his engagements he is never embarraſſed; with himſelf he is conſiſtent with truth; and never confounded in his performances. Imperfectly mayeſt thou form conjectures, but very defective muſt be thy comprehenſions of the portion of his gracious influence that has been ſecretly diſplayed towards thee; the depth of

his mercy is fathomleſs, therefore let thy gratitude be the more magnified, and tranquillity will ſtill find a retreat in thy boſom, and be promulgated by thy righteous conceptions of things.

'The LORD may at intervals reprove thee with ſeeming ſeverity, but ſtill have treaſured ſtore of compaſſion compounded with his authority, and thus, as leſſons of inſtructive morality, teach thee how to ſerve him with *fear*, with *love*, and *humility*. Thy guilt ſtill purſued thee, and ſtill would thy anguiſh been furiouſly piercing, had not thy contrition been proportionable to the magnitude of thy ſin; herein haſt thou aſſuaged the wrath of offended juſtice, and received from *Heaven* the ſuccours of *Divine* conſolation; at preſent thou enjoyeſt the beatitudes of *Heavenly* ardour; the benefits of thy creator are immenſely propitious; but their virtuous efficacy is loſt, if drowned in the waves and tempeſts of undiſcernment; ſlacken not to render up thy rapturous ſenſations of piety unto the

ſeat of the *Holy One*; and no diſcouraging concomitants of dejection will prevail, to ſink thee under the neceſſary corrections of *Almighty* chaſtiſement.

'The meſſage of thy father is to announce peace, and declare unto thee the will of the LORD; he regardeth thy plaintive ſupplications with a merciful eye; his munificence exceeds language, and his wiſdom elevates a righteous ſoul beyond imagination.'

Here ADAM ceaſed, and CAIN begins:

'ADAM, my *glorified Father*, I am not eſtranged to the lengthened lenity of Providence towards me; through his abounding love are my days prolonged; although the twiſting reptiles in the graſs are more innocent in nature, and fulfil the intent of *Creation* with more obedient conformity to his will, yet is CAIN noticed by his tenderneſs, and compared to the *angels* in *Heaven*.

'Speak again, my father—Where is

EVE my parent, the womb that ſuſtained me? May CAIN promiſe himſelf the pleaſing ſcene of another congratulatory interview with his mother in the world?'

'ADAM replies—'*Eve is living*—frequent and fervent have been her offerings to *Heaven* ſince bidding adieu to her child; many have been the tears of hopeleſs ſympathy, dropped compaſſionately from her ſtill ſwollen eyes, when the dreadful ſcene did occur to remembrance; and, with the weeping of unreſtraining grief, would cry out—'*Woe be to me! alas, my children! one is dead, and another loſt from me for ever!*'

'Oftentimes was the manly fortitude of ADAM ſtaggered to maintain his ſuperior reſolutions; and, at the weak intervals of reaſon, would imperceptibly draw from his aged eyes the watry drops of painful memory—againſt the flowings of nature's weakneſs did he ſtruggle, and combat with the weighty reflections of his own ſoul, to

abate its immoderate exceſs in the partner of his life; until the *Meſſenger* of *Eternity* preſented the *decree* of *heaven* to ADAM; and he obeying both chearfully and reluctantly the powerful dictate, took his worldly farewell of *Eve his Wife*, and left the mother of ABEL but a few paces from whence ſhe bid adieu to CAIN her child.'

CAIN again ſpeaks—'Could CAIN meet his mother, and embrace his aged parent if he goes to ſeek her? tranſported would he fly on the wings of rapidity, and let her witneſs the triumphant virtue that reigns in the boſom of CAIN—Adviſe me my father—is it ſafe? Will Heaven be offended? ſhall I firſt ſupplicate the *Deity* to know its will? filial duty to my parent, and covenanted obedience to my *Maker*, are both pending in the ſame ſcale of *Juſtice*—*Father, ſhall I go?* GOD can accompany me there—EVE cannot come to me here—Would it not gladden her heart to have a ſight of her child? Would it not be removing the anxiety that daily prays upon her ſpecula-

tions? Would it not diſpel all diſſatisfied motions of uncertainty dwelling within her, whether CAIN is or is not in the land of the living? Her many ſleepleſs nights would then be buried in the maſs of aged triumph, and her latter days be crowned with reſt and peace, ſuperceded by a thouſand delightful images and repreſentations of holy feſtivity in her mind.

'How reviving muſt be the language to her ſoul, to hear tidings of ADAM and ABEL in *Heaven*, from the lips of her hopeleſs and baniſhed firſt-born—*Cain the loſt*—the forſaken CAIN!'

'CAIN, thy words are dictated upon virtue and duty—thy expreſſions are compounded with tender and ſincere gratitude; but know, CAIN, the peculiar diſpenſations of Providence diſplayed towards thee for good in this uncorrupted ſolitude demands thy ſerious and deliberate conſideration, that thou doſt not in the moment of preſumption invoke his diſpleaſure.

'My ſon, no actions can be juſtifiable in the ſight of GOD that are inconſiſtent with his decrees; nor canſt thou prudently undertake to be thy own conductor in matters that come under his ſpecial appointment and ordination—thou haſt hitherto received from him ſpiritual benefits proportionable to the trials of thy body and tribulations of thy mind, all which proceed from the inexhauſted ſource of his eternal benignity.

'My embaſſy to thee is peace and conſolation—let ſorrow be thy puniſhment, and puniſhment the gate that leads thee from the torrents of miſery and death—be *ſtedfaſt*, be *courageous*, for time with thee is precious—days with thee are important—CAIN, believeſt thou this? Anſwer thy father.' CAIN replies——

'Father, I know, father, I believe with ſorrow, with lamentation, with repentance, with admiration, and with prayer.' And

directly falling with his face to the earth, cries out—'*Bleſs me, O Lord.*' And looking up towards his Father, ſays—Father, ſhall I ſupplicate *Heaven* to go and ſeek my mother, to pay the debt of dutiful affection, and revive the troubled ſoul of paternal affection? Haſte, father, ſpeak—CAIN is eager to open his lips to Heaven.'

'GOD is good, my ſon; let contrition, humiliation, conviction, fear, and adoration, accompany thy ſupplication, and addreſs thy GOD——CAIN begins—

'*My* GOD, *my father's* GOD, *my mother's* GOD, *and the* GOD *of Abel my brother; the maker and Creator of all things in Heaven and in Earth, look compaſſionately upon Cain the fratricide, the unfortunate firſtborn of the image of heaven, he unto whom thy bleſſings have been ſo peculiarly diſtributed, with mercy, hear him,* O LORD; *reject not his petition; permit his fervent ſupplication to gain admittance within the borders of heaven; let thy repeated, thy renewed bene-*

volence add new dignity and luſtre to his ſoul—In preſence of his father immortal parent of the penitent, the angel of God; the ſinful outcaſt, the deſolate fugitive bows before thee, and with humble prayer at the footſtool of thy Throne, lifts up, with pious devotion and awful reverence, his hopeful, *his* fearful *petition; forget, O Lord, his iniquities, and chear his hopes with condeſcending complacency*; *Reveal thy* gracious will, O thou Eternal Majeſty, *unto Cain*; *If the long loſt ſon may pay the debt of gratitude and duty to the mother of mankind, the womb that nouriſhed the rebellious fratricide? Eraſe from the records of Heaven the premeditated, the inhuman act that ſtained the face of nature with the guilt of blood; Reveal thy will to the ſpirit of Adam; commiſſion him to declare unto the ſupplicant thy gracious approbation, while diſcharging his already entruſted embaſſy in the brightneſs of a cœleſtial hoſt—give him the commands of* Supremity, *what is thy will for the anxious child to do—but withdraw not thy bene-*

dictive influence to leave him in dubious ſpeculation to ſin unknowingly againſt thee; let thy will, O LORD, *be done, and make Cain religiouſly patient and ſubmiſſive to the mandate of his* GOD—O GOD, *be it ſo! be it ſo, O my* GOD.' Here ends the prayer of CAIN.

With eyes intently fixed upon the ground had CAIN hitherto remained, and now looks towards the ſky to ſee his father—he looks he ſurveys the expanded atmoſphere, he trembles! and with quivering limbs, unable to ſuſtain nature, down he fell with a groan to the earth—*Adam is gone!* his *comforter!* the *conſolating friend* of the ſuſpending penitent has received the ſummons of *Omnipotency* to return to the THRONE of MAJESTY.

The eyes of CAIN began now to overflow and water the ground with grief—the whole frame of nature was in a ſtate of perturbation, and in the agonies of his ſoul would cry out——

'*Heaven is offended! my petition is rejected! God is diſpleaſed! my father, my comforter, in his ſudden anger is recalled!* Involved now in a gulph of amazing wretchedneſs, my Soul, bid thou adieu to all expectations of future fruition—again haſt thou offended GOD! Was not thy deſires open unto his *Omnipotency?* Was he not acquainted with thy tender ſenſations for EVE? He wiſely withheld the meſſage from ADAM; then why preſumeſt thou, CAIN, to direct *Omnipotency?* Canſt thou fathom the depth of his wiſdom? Vanity has again deluded thee!'

Thus reflections ſucceeded each other as a diſcorded maſs of unſettled imaginations, and terminated inſtantly, before rumination could adjuſt its ſcattered fragments, and form them into any regularity for hope.

'The attributes of GOD are juſt the ſame,' ſays he, 'if the prayer was evil, the heart of CAIN was righteous before God.'

Theſe conſiderations would rejoice him, and inadvertency procure ſome conſolation under the deplorable circumſtances that his oppreſſed imaginations painted unto him—thus he continues bewailing and groaning under his tribulations on the ground, till the cheering warmth of the ſun was much exhilerated, and its powerful influence upon creation viſibly abated; the chilling damps were making their progreſſive motions through the vacuities of the earth rapidly, and the whole atmoſphere loaded with moiſtening dew—theſe combined evils forewarned the mournful complainant of their forcible effects and approaching danger, and on his feet he aroſe —ſlowly, and oppreſſively loaded, he proceeds toward his melancholy abode; as he walks he halts; around him he looks, and looks again; nothing to be perceived but ſolemn ſilence and advancing night; his ſoul was eager for further expoſtulation with itſelf—he ſighed for reconciliation again with God; conſternations ſucceeded each other by quick rotations; and all the

alleviation he could obtain for his unſettled and diſturbed contemplations, was at times to open his lips with ejaculations to *Heaven* in the language of hope:

'God is good! God is merciful! CAIN will ſtill reſt upon his God!'

With faculties thus deranged, meditations diſcompoſed, and a mind roving from circumſtance to circumſtance, forgetfulneſs had ſuffered him to be overtaken with mournful darkneſs, and memory had forſaken him how to regain his ſolitary reſidence; thus is CAIN, the firſt-born of mankind, at preſent ſituated, bewildered in a maze of almoſt inſanity; beclouded with the darkneſs of diſmal night and loaded mind, and loſt from all conſolating ſociety.

Thus he traverſes the unbeaten deſart, thoughtleſs of ſafety; but by the hand of Providence was miraculouſly brought to his deſired home; Conviction was imme-

diately preſent with him; no deliberation was requiſite at this time to convince him of the goodneſs of God, and with joyfulneſs of heart he cries out——

'*My God hath not forſaken me!* a merciful guide and guardian have I found him through the barren wilderneſs; unto deſpair will I bid adieu; melancholy ſhall no longer reſt on the brow of CAIN, for he can again rejoice in the LORD; there are hopes,' he cried, 'I will cheriſh and cultivate them.'

CAIN was now ſeated in his peaceful bower, ſurrounded with ſable darkneſs, while his ejaculations and contemplative thoughts winged their way to *Heaven* compoſedly; when in the midſt of his pious meditations, he hears, at a little diſtance from him, a ſoft and tender voice——

'CAIN, *be watchful!*' Before ſurpriſe and aſtoniſhment was ſcarce ſettled within him, he hears the ſecond voice as a whiſper in his ear——

'*Thy repeated offence has irritated Heaven; there are no hopes left!*' Here *faith* and *reſolution* were powerfully beſieged, and *confidence* began to waver; then again reflection aſſiſts to ſupport him under the ponderous conſideration; 'The voices were *two*,' ſays he, 'danger muſt be at hand, or warning unneceſſary; hopes cannot be baniſhed, or CAIN need not be *watchful*; SATAN is ſtill exerting his machinations to overwhelm by his malevolency the already miſerable; I will be comforted, and not by perdition offer aggravated violence to *Heaven*.'

Thus communeth CAIN with himſelf; and after preſenting his offerings of gratitude to *Heaven*, lays himſelf down on the moſſy couch, and preſently falls into a profound ſlumber; ſleep refreſhed him—— his ſoul required a relaxation from its turbulent diſquietudes; with the early lark he aroſe, and preſented his morning ſacrifice in the following language:

'*With unfeigned acknowledgements, O God, I offer up my grateful tributes of praiſe; beſtow upon me a portion of thy influence, adequate to the powerful attempts of my adverſary, that in an unguarded moment, he may not be triumphant over me.*'

From hence did CAIN enjoy for a ſeaſon his meditations, and converſe with *Heaven* and Nature undiſturbed, and in peace —when early in the dawn of a *Sabbath*, (which he regularly obſerved, as enjoined by GOD to ADAM) he perceived in the *Heavens* a luminous body making its way through the regions of etherial ſpace. Being twice before warned by ſimilar appearances, his aſtoniſhment was leſſened, but ſtill ſtruck an awful conſternation into his ſoul, as its progreſſive motions became more and more viſible; impatiently he awaits its nearer approach; and preſently it was within a few paces, when its illuminating tranſcendency overcame the whole face of nature, and CAIN, with bended knees, unable to look on the exceeding tranſpa-

rency, closes his eyes, and cries out '*What is this?* It has the resemblance of an entrance into *Heaven!* Can I face my MAKER? with *shame I shut my eyes.*'

While in this situation of doubtful and pleasing impulse, a voice entered his ear as follows;

'CAIN thou art deceived; Heaven is not for thee; Hell waiteth with open mouth to receive thee into the bowels of its flaming gulph: prepare therefore for thy everlasting reward.'

CAIN directly turned round to see from whence the sound came, and immediately a second voice gently speaks—— '*Cain, I say be watchful.*'

This cheers and revives his languishing spirits, and looking up he beheld a conflict in the clouds betwixt two; he was convinced that the combatants must be advocates for *Heaven* and *Hell*; with bended knees to-

wards the ground and eyes and hands uplifted, he cries out——

'*Strengthen, O God, the hands of thy ſervant.*'

With holy fear and admiration he beheld the dreadful battle, till victory leaned on the ſide of *heaven*; and while the beatitudes of *Glory* ſurrounded the victor, the vanquiſhment of *Satan* was evinced by a terrible howling and vaniſhing of the *infernal Fiend.* CAIN beholding the conqueſt over the *Prince of Darkneſs*, cries out:

'*Angels* and *men* are thine, O GOD; Adverſaries of *heaven* muſt fall woeful victims to thy ſuperior power.'

The Angel now approaches CAIN, who preſently recogniſed the glorious features, and with exulting rapture and joy in his countenance, he cries out, '*My father! my father!*

ADAM thus begins—'CAIN, my child, hear the injunctions of thy GOD!'

'Father comeſt thou with peace?'

'With peace my ſon.'

'Speak my father.'

'My ſon, thy prayer to *Heaven* reached the *Throne of* GOD—the unexpected viſitations experienced by thee in the intermediate ſpace, was the wiſe reſult of infinite rectitude, for reaſons peculiar to his own ſelf-exiſting will—Ceaſe therefore, CAIN, to wonder at theſe diſpenſations, and be attentive to the voice of ADAM.

'The will of GOD muſt be fulfilled; the preſent ſpot occupied by thee is peculiarly adapted for thy fruition in holineſs, and muſt not be abandoned for a time——'tis the command of thy *Maker* through ADAM unto thee—The LORD rejecteth

not thy filial petition, and the deſires of thy ſoul will be accompliſhed at his appointed time—wait thou with obedient patience, and increaſe thy improvement in the ſcience of humble adoration and praiſe—Thou ſhalt embrace thy *mother*, and the *parent* of men ſhall embrace her child—Satan ſhall not overcome thee, nor his aſſaults diſmay thee, while thou reſteſt with ſacred confidence in the LORD—Having now delivered unto thee the dictates of *Heaven*, muſt again adieu my ſonand return to the cœleſtial court of triumphant *glory*.'

CAIN replies—'Go return to ABEL my my brother, and join with him in praiſing GOD with *eternal* joy.'

ADAM immediately aſcended towards *Heaven* in the clouds, and CAIN ſaw him no more.

END OF THE FIFTH BOOK.

CAIN's LAMENTATIONS

OVER

ABEL.

BOOK THE SIXTH.

'AND has ADAM taken his laſt fare-well?' ſays CAIN, 'Wait now patiently my ſoul, for the further manifeſtations of thy God; ſtill enjoy the ſweets of ſolitude; without rational community thou mayeſt be devoutly contemplative, and a chearful reſignation will be comfortably ſolacing unto thee, till the will of the Lord is revealed; ſwift-footed time is rapidly paſſing thee, and ſoon wilt thou ſee the termination of thy days; yet the awful ſummons

of *Eternity* will not await thee until *the mother of men has embraced her child!* Oh, all ye ſhrill voiced warblers, aid me by your muſical inſtructions to celebrate my adorations devoutly; let your morning tributes accelerate my reciprocal adorations in ſtrains of unfeigned gratitude, that with calm contentment I may be ſubmiſſively obedient to the ordinations of my Creator; and all ye the domeſtic companions of my peaceful retreat, who daily awaken my meditations upon infinity, inſpire me with that native inſtinct that moves you to punctual praiſe, and teach me how to augment our mutual community, and, emulated by your examples, I ſhall not offend *Heaven*; eſtabliſh the preſent ſubſiſting fellowſhip amongſt us till the end of time; with CAIN, your ſilent and inarticulate admonitions have been ſeaſonably inſtructive and uſeful, and learned the *aged man* leſſons of morality.'

Thus reaſons CAIN with himſelf and creation, and from hence enjoyed every

requiſite happineſs his ſoul needed, or circumſtances required; and, piouſly reſigned to his condition, he reaped continual conſolation, and dedicated his hours to the neceſſary duties of life; diligent and watchful did he nurture and feed the tender young of his numerous family, and procuring the balms of nature's herbage to the infirm and wounded, from the creeping *reptile* to the *majeſtic lion*; every inhabitant of the *grove* to whom that ſpot of creation was friendly, partook of his compaſſionate careſſes and cares; in this exerciſe of humanity to brutes he could reap both rational pleaſure and profit.

A few ſeaſons had elapſed, and CAIN, in his wonted round through the ſpreading branches and entwinements of the grove, heard a ſound pleaſingly mournful, but plaintively dreadful; all the agitations to which diſcompoſed nature is ſubject, both in joy and ſadneſs, ſeemed to be conjunctively in motion; it ſurpriſed him; patience would

not admit of delay by attention; he proceeds towards the ſpot, guided by the unuſual accents ſoftly whiſpering through the leaves, while the reverberating echo was awful to his ears; he approaches a cloſe ſhade of prickly brambles, nicely jointed all around with peculiar exactneſs, and curiouſly interwoven by the artful induſtry of its occupier; one ſmall vacuum only open for the admiſſion of its gueſts. CAIN without heſitation looks within, and his aſtoniſhment ceaſed with pleaſing reflections and improved ſenſations, when being convinced of this ſupernatural effect on his mind.

He ſaw worn out with the ſucceſſive revolution of years, and rendered infirm and helpleſs by the decay of age, the once powerful, but now *languiſhing Lioneſs*: the laſt remains of lengthened days were diminiſhing, and around the dying *dam* ſtood the venerable *ſire* and an offſpring of tender *cubs*, joining in mournful plaints, while the ſoft accented moans of departing life were

conveyed through the encloſures of the cloſe retreat in ſtrains of ſober melancholy.

CAIN's appearance produced no conſternation in this diſconſolate dwelling of ſolemn ſadneſs; his face, his manners, were familiarized to the brute creation; they look on him with irrational reverence, not eſtranged from brutal ſympathy, nor acquainted with human feeling; CAIN with admiration beholds the mournful ſpectacle; '*This equals human affections*,' ſays he, 'tis the hour for ſacred meditation; my ſoul, improve the awful moments! Behold nature undiſguiſed; ſee natural inſtinct approaching towards rationality in perfection; can the minds of brutes form ſuch exalted ideas of *death*, which produces to them nonentity and final diſſolution? Let this ſtimulate thee to an extaſy of devotion to ſpeculate on *immortality*, and improve thy contemplative powers on *everlaſting* felicity, beyond the reach of death and time.'

The expiring *Lioneſs* opens her eyes and ſees CAIN, LORD of the creation; for ſeaſons paſt ſhe had been accuſtomed to receive the daily food of his liberal donation in common with all other creatures; ſhe ſhewed not the leaſt emotion or terror at his ſight, but moved her tail for gladneſs; gave one doleful moan, and *expired!* The faithful family attendants, as by inſtinct of nature guided, immediately began to paw the ground, and make an opening to conceal with earth and leafs the deceaſed parent; while CAIN began to employ his reaſonable faculties upon the various occurrences of circumſtances around him—

'The beaſt is dead,' ſays he, 'ſhe lies as ABEL laid—*breathleſs!*—I will aſſiſt the diligent ſurvivors to diſcharge their debt of *nature* and mine of *duty*, and help to commit the periſhing corpſe to the earth.' Thus ſaid, he joined the haſty labourers, and fulfilled the obligation that natural feeling ſuggeſted to him. The mournful family afterwards turned tail, and fled fur-

ther into the wood, and CAIN returned to his own bower, and communeth with himſelf after the following manner:

'Like the forgotten beaſt, ſoon will CAIN the forſaken be! No affectionate wife, no tender parent, no filial child to bewail his expiring moments, or diſcharge the laſt office of moral duty to his periſhing frame; here CAIN will die; here CAIN will periſh as a beaſt periſheth, unpitied of all, unnumbered with the dead of mankind; *Heaven* I will ſupplicate to go and ſeek EVE my parent, before the dreadful day approaches.'

Immediately in a ſhort ejaculation he ſupplicates the *Divine Majeſty* for the *gracious* permiſſion, and betakes him to reſt; and at the dawn of the morrow prepared for his journey.

The morning was clear, the early birds were ariſen chearfully melodious, and gaiety ſpread itſelf on all ſides of him; a nu-

merous tribe of faithful domeſtics follow him to the opening deſart, which CAIN ſeeing, he exclaims with admiration—'Here is affection irrational! veneration undeſigned! eſteem without guile! the poor creatures regret my departure; by melancholy movements they would convince me of their ſenſitive ſorrow, and by ſilent motions covet my longer ſtay; I will return and ſooth every one with a *touch*.' He walks back, and not one of the pitiful train attempts to ſhun his approach, or ſhrink from his tender feel; ſuch was the ſubſiſting amity between CAIN and irrational creation, that the ſavage ferocity of the voracious *tyger* had forſaken him, and the natural timidity peculiar to the feathered lineage was now baniſhed from their nice ſenſations, and from ſpray to ſpray did they hop, ſilently and mournfully affected with ſagacious diſcernment, at the loſs of CAIN's ſociety.

With deepneſs of thought he pauſes, and wonders at this ſtrange and powerful ope-

ration on the inſtinctive faculties of creatures of different natures and properties; and gently ſtroking each noble beaſt, and ſoftly laying the ruffled feathers of the now ſilent ſongſters he bids them adieu, and takes his laſt farewell.

No ſooner was the face of CAIN turned from them, but a mournful diſcord of ſorrowful ſounds reigned throughout the whole herd of beaſts and flocks of birds, and, taking ſeparate courſes and flights, ſlowly move with ſenſitive melancholy, and bid farewell to their departing *monarch*.

CAIN now proceeds forwards ruminating on the various diſaſters, conveniences, and circumſtances of life that had befallen him ſince the murder of ABEL, and thus begins to reaſon with himſelf—

'Conſcience at times has ſinged me—fear at ſeaſons has been terrifying to me, but reflections on GOD's *mercy, equity and truth*, have ſupported me—Powerful have

been Satan's frequent aſſailments, and proportionably liberal have been *Heaven's* merciful protections; and due obedience to the inſtructive leſſons of ABEL and ADAM have taught me temperance in my deſires, and prudence in my conduct; and to the years of aged experience, have all my afflictions of mind been alleviated by the ſeaſonable counſel of improving wiſdom, and brought me to the approaching period of *embracing my mother*.

He now turns round to take his laſt view of the peaceful ſpot, and if *one* faithful domeſtic of his family was ſtill in ſight, but every one had taken his courſe and departed, like CAIN, from the land of grievous ſolitude.

'Now,' ſays he, 'let my footſteps keep pace with the movements of ſwift-winged time—*contemplation* will impede progreſſion, and retard my purſuits after the deſirable meeting—leave me for awhile, ye multiplicity of *charming ideas*, that croud

promiſcuouſly upon my conceptions, that my ſpeed may bear ſimilitude to the ſwift footed *deer*, and bring me without obſtruction within ſight of the happy *Eden*—Eaſtward of that beautiful ſpot (adorned with the variegated productions of odoriferous flowers and herbage, cultivated by the diligent hand of improvement) ſhall I find the mother of men, ſurrounded with a numerous offspring of a later and purer race than CAIN her unfortunate firſt-born—e'er now ſhe has eraſed from recollection the vile miſcreant—while the horrid act is ſtill retained in memory, while the bloody remembrance produces bitter anguiſh to her ſoul, when ſhe careſſes with aged affection the fruits of her after progeny.'

Thus communeth CAIN with himſelf, and ſtill proceeds forward without interruption or delay, taking his nightly repoſe on the open and untrodden plain, and riſing every morning with the tuneful lark, who

punctually warned him of approaching day. Protected by *Heaven* and provided by *Providence*, he arrives within ſight of *Eden's Garden*; to the *eaſt* he bends his courſe, and towards the ſetting ſun at a diſtance he beholds the *heart-wounding*, *the melancholy ſpot! the ſpot where* ABEL *died!* Nature was overcome! CAIN ſunk to the ground! Reflection was too powerful for him to withſtand—darkneſs overtook him before reaſon could be collected, and all the night was devoted to ſupplications to *Heaven* when the intervals of examination would permit his addreſſes to the *throne of God.*

In the morning the diligent warbler gave him timely notice of the riſing ſun, and he proceeded forward; preſently appeared to his view the graſſy hillock that for a ſeries of years had faithfully withſtood the tempeſts and hurricanes of *diſturbed creation*, and concealed in ſacred ſecurity the harmleſs duſt.

He ſtops—*anguiſh*, *ſorrow*, *grief* and every reflective concomitant of guilt brings to remembrance, with torturing remorſe the painful ſcene; his mind borders now upon wavering inconſtancy; hope becomes almoſt a victim to deſpair, and ſelf reproaches as deep wounds to his ſoul; nothing now could ſupport him but a confidence in GOD; the glory of ABEL and ADAM in *Heaven*, and his encouraging conſolation under their former converſations with him —heavily he proceeds till within ſight of EVE's abode; and ſtill penſively advancing, he preſently beholds the venerable *parent* of mankind dandling on her knee with the dalliance of ſmiling gravity, the infant offspring of the *eighth generation*—LAMECH, the firſt-born of METHUSELAH, with a numerous family of chearful and obedient domeſtics around her, all diligently employed in the neceſſary occupations of fertile induſtry; the pleaſing aſpect in every countenance was nobly viſible, and ſat on every brow with the tinc-

ture of joy and delight; contentment had taken up its dwelling amongſt them with ſenſible gratitude, and the bountiful productions of *Heaven's* beneficence were portioned out with all their neceſſary conveniences and uſeful requiſites, untainted with corrupting ſuperfluities to defile them.

The impreſſion ſuch a ſight made on the mind of CAIN, added to his own reflections, would not, for the preſent, admit of a ſerious or ſettled concluſion how to proceed—which produced the following ſoliloquy—

'My preſence will undoubtedly cauſe confuſion, and probably diſcording opinions and unfavourable conjectures in the minds and ſentiments of the *peaceful happy* —'Tis a generation ſtrangers to the *perſon of* CAIN; their knowledge of the unfortunate criminal extends not beyond the boundaries of hiſtorical relation of him; and, unacquainted with his many years deep contrition and penitence, can only re-

tain in their boſoms an implacable hatred and deteſtation for his memory; for tradition has recorded in the minds of the deſcendants of ADAM the *premeditated*, the *helliſh* deed, that involved CAIN in years of bitter woe; my further approach may be dangerous; overcome by the ſudden impulſe of anger and paſſion at the firſt ſight of CAIN's infamous MARK, they may, before calm conſideration gives place to patient hearing and reaſon, in one united body be revenged on CAIN for a *brother's death.*'

In this dubious alternative he petitions *Heaven* for inſtructive leſſons of wiſdom; a voice charmingly ſoft and pleaſing enters his ear—

'CAIN, *proceed and fear not.*' Thus emboldened, he communes with himſelf—

'Firſt will I approach the *grave of* ABEL, and be eye-witneſs to the devaſtation that

revolving time has made on the once green and flouriſhing turf, that entombeth native purity and primitive ſimplicity; thus ſhall I be prepared by calm and mature reflections to join in converſe and unite in harmony with the righteous family unknown.'

Thus ſaid he haſtens towards the *grave of* ABEL, and his eyes beheld the fruits of *paternal* and *fraternal* veneration for a *child*, for a *brother*—every odoriferous herb and ſweet ſcented flower, to which this cultivated ſpot of harmleſs nature was friendly, plentifully ſurrounded, with their luxuriant ſweets, the *tenement of clay*, and diſtributed voluptuouſly their balmy flavours all around—The ſoul of CAIN now ſoars aloft with warm emulation at the affection and love of diſtant generations for the memory of a brother unknown.

In a poſture of bended humility and devout meditation he fixes his eyes on the *hallowed recluſe*, too intent on the object

of his awakening memory to perceive the playful innocents around him, (the chil-children and grand-children of ENOCH and METHUSELAH) that infantile curioſity and admiration had drawn together to gaze on the unknown ſtranger; when preſently looking up, the little inoffenſive viſitors, equally ſurpriſed and frightened, run with ſpeed towards their home, to take refuge in the arms of their protecting parents.

CAIN, ſtill continuing in an uncompoſed ſtate of mind, and his intellectual powers almoſt forſaken him, had not fortitude or reſolution to quit the grave, and in a *few minutes* ſaw approaching him the image of aged *rectitude* and *religion*—EVE the parent of mankind—*the mother of Abel*, leaning on the arm of the *youthful Lamech*, and ſupported on the other ſide with the cloſe embraces of her children's children, clinging their little hands with terrific imaginations to her covering garments.

CAIN ſaw and knew his mother ere ſhe

was near him—'*'Tis my mother!*' he cried, and down he fell with his face on the grave.

The aged parent draws near, and with ſympathy commiſerates the unhappy ſtranger—in vain ſhe ſtrives for a time to ſoothe him with the language of *pity* and providence.

'*Heaven*,' ſaid ſhe, 'has directed the wandering footſteps of the unfortunate to the manſions of reflective ſorrow; ſee how he lies with pulſes beating irregular courſes on the turf of *ſilent darkneſs*. Ariſe, thou diſtreſſed; partake of the bounties of nature's liberality; behold EVE the ancient of living, the mother of men, prepared to adminiſter the needful conſolation and comfort unto thee; let her aſſiſt thee with the ſoft endearments of tenderneſs and compaſſion; embrace her friendly offers for thy intereſt, moved towards thee only by motives of mutual ſenſation; afflict not thyſelf with unlimited grief, nor permit anxiety to

prey on thy cheeks, while cordial relief invites thy acceptance.

LAMECH now gently touches CAIN, and opens his mouth to him as follows:

'Oh, thou dejected! o'ercome with the weight of affliction and troubled mind, *Who art thou? ariſe!* be not deaf to the intreaties of ſage experience; no harm awaits thee amongſt the deſcendants of EVE; look up and behold the countenance of venerable affection, revered by a numerous offspring; the heart of our *univerſal parent* beats with mournful breathings for the alleviation of thy diſtreſs.'

CAIN now lifts up his eyes and beholds the *chearful, painful* ſmile of compaſſionate feeling in the face of his feeble parent, and immediately aroſe and cries out;

'*My mother! my mother! my mother! Eve my parent!* behold CAIN the long loſt firſt born of thy womb! behold the hum-

ble *Penitent*; the *ſorrowful convert*; look in the face of CAIN and doubts will fly thy breaſt; ſee the immoveable STIGMA of GOD: *Art thou now convinced, my mother?*'

'Tis my child!' cries EVE, *embracing him*, and with joy and infirmities of years, ſinks to the ground; CAIN aſſiſted ENOCH, the father of METHUSELAH, to raiſe her from the earth, but her overflowing faculties of gladneſs, rendered her incapable of uttering the joyful language of her ſoul. Slowly they proceed towards the fragrant, the delightful abode of EVE, and procuring the neceſſary cordials and refreſhing juices, ſhe recovered her ſpirits and began to commune with her *ſon*; *her firſt born long loſt child!* while a large family of each ſex and all ages, ſome of each tribe from SETH to LAMECH, ſurrounded them with ſober attention, and liſtened with pleaſing ſatisfaction to the edifying diſcourſe.

EVE thus began——'How have the days of the years of my ſon been ſpent? Has the LORD been *in* and *out* with thee my ſon? Is the ſoul of my firſt-born relieved by any encouraging conſolation from his GOD? Is the violence of all unruly diſorders baniſhed from the breaſt of the elder of men? Has CAIN reſiſted all temptations to ſin in the interval of long parental abſence? And is he returned to cloſe the eyes of his aged mother in *peace?*

Here CAIN relates to his mother the various occurrences and circumſtances that had befallen him in the courſe of his baniſhment from EDEN's view, which produced in EVE different ſenſations of emotion, as his hiſtorical relation affected her conceptions, and as the ſucceſſive rotation of events that had accompanied his *ſolitary* as well as *buſy* life impreſſed upon her reflections; but the narration of ABEL's and ADAM's appearing to him revived her aged ſoul with extaſy of joy, and produced raptures of unbounded gratitude and devotion to *Heaven.*

Here the tears of contemplative powers burſt their vent through the weakly eye-lid, and moiſtened the cheeks of CAIN with affectionate embraces of aged triumph and joy.

'And is my *huſband* and *child in glory?*' ſaid ſhe, then EVE will die in peace. Will my firſt-born now take up his dwelling in the boſom of parental tenderneſs, and forſake not his mother till her body is committed to its parent ſoil? Come, ye children all, the offspring of ADAM, let us unite in one general concord of harmonious adoration; aſſemble round the altar of ſacred piety, and encreaſe with your unfeigned devotion the grateful praiſe; lift up your hearts and voices with a unity of ſolemn veneration to *Heaven*, not only for the gracious donations enjoyed by ourſelves, but for its diſtinguiſhable bleſſings diſplayed towards the dead and the living.'

EVE having now ſummoned all her faithful family around her, with chearfulneſs

and alacrity they pay obedience to the venerable injunction, and ſilently join their reverend parent in ejaculation to *Heaven*, as follows:

'*At the footſtool of thy throne*, O GOD *of* Heaven, *we aſſemble to render up the feeble accents of our praiſe; let not the imperfections of our unripened adorations diſpleaſe thee; ſeparate all defilements from the purity of our ſacrifices, and reject not our offerings for being compounded with defects; before us is a living inſtance of thy benign love and kindneſs, and by manifeſt revelation we are convinced of thy heavenly benediction to thoſe that are gone before; for thoſe thy gracious diſpenſations accept the unfeigned tributes of our ſouls as preſented with conſcientious celebration and pious ſenſations of devotion: prepare us alſo to encounter, with ſacred fortitude, the trying conflict of approaching diſſolution and ſeparation; perfect the neceſſary work that remaineth unfiniſhed in the mother of mankind; let her in-*

creaſe the conjunctive voices of praiſe in glorifying thee forever and ever——*Leave not the firſt-born of men in his latter days to the power of his awaiting adverſary; compleat the work of penitence and atonement within him, and diſdain not to reward his repentance with thy future influence; let the graces of Heaven flow down plentifully upon this riſing ſeed, and water thoſe plants of future generations with the dew of* divine mercies, *that they may eſcape the ſnares of evil deſigns, and anſwer the purpoſes of their creation righteouſly, to thy glory, the good of their own Souls, and guides to ſucceeding poſterity.*' Here EVE endeth her prayer, and CAIN addreſſes himſelf to the family around—

'Ye children of ADAM, brothers and ſiſters to ABEL in glory—behold the firſt-born of mankind; learn from the mouth of dire experience to be *wiſe* unto *good*, and eſchew the paths of *evil*—See before you CAIN the guilty! The gravity of years nor devaſtation that revolving ſeaſons has made

upon the ruddy countenance and robuſt complexion of your *aged kinſman* can eraſe or diminiſh the denounced vengeance of GOD upon him for the unnatural crime; from generation to generation the MARK of infamy diſtinguiſhes him from the purer race of men; unceaſing have been his days of lamentation in ſolitude; conſecrating penitence has accompanied his mournful hours, and revolutions of ſcenes unexpected and profitable, have continually attended the wrathful decree—let not animoſity exiſt amongſt you towards the aged unfortunate—cheriſh not hatred againſt the worn-out ſufferer; admit him cordially into your fraternity of peace, and let him find comfortable conſolation amidſt grey hairs and children, and calmly to end his days in the band of a holy ſociety.' Here CAIN ceaſed ſpeaking to his relations, when METHUSELAH thus began—

'Our brother, judgment is the prerogative of GOD; filial duty and love belong

to *brothers* and *ſiſters*—Take up thy abode with us; comfort our aged parent with thy occaſional relations of providential diſpenſations; it will be grateful to her ears, and make her private meditations pleaſingly inſtructive to herſelf; while our younger branches will liſten with eager curioſity, and be almoſt inadvertently brought to awful contemplations on the wiſdom and goodneſs of GOD—they will thereby increaſe in *ſacred knowledge*, ſeemingly by inſpiration; while our youth of conſtitutions more robuſt, and inured to fatigue and labour, ſhall fulfil the duties of the day with chearful alacrity to provide the neceſſary ſupplies of ſuſtenance for our *aged mother* and CAIN our *brother*.'

'*Dwell with us thou reverend years*,' cries the children with one united voice—'and with our tender aid we will join to contribute to thy daily comfort.'

'Peace dwell amongſt ye, innocents—with you I will abide,' ſays CAIN.

'With delighted hearts, and unſpeakable gratitude, may we never ceaſe preſenting our acknowledgments to *Heaven*, to the giver of all good gifts,' ſays EVE.

Now every one partakes him to his neceſſary occupation, and EVE and CAIN are left to enjoy the pleaſing reflections of the promiſing unity and happineſs.

Daily did CAIN take his thoughtful rounds amongſt the cultivated encloſures of his ſociable and beloved companions—tranquillity had taken up her reſting place in his ſoul, and with his aged mother could enjoy, under the bloſſoming branches of ſhady arbours, the exhaling ſweets of variegated flowers, and join in concord the muſical and mellifluous harmony of the warbling inhabitants—punctually would he go, and pay a penſive and reflective viſit to the grave of ABEL; theſe occaſions made tranſgreſſion painful to his memory while conſolation was elevated within him by contemplating upon *Heaven's* many

inſtances of providence and encouraging mercies—with tears of grief he waters the flowers, with the language of hope he would embrace the turf, and glorify GOD in the midſt of groans and ſighs.

EVE, in one of her ſolitary and ſlow excurſions on the borders of fertility, accompanied by a youthful train of chearful deſcendants, beheld CAIN reclining on ABEL's grave, and approaching him, ſeated herſelf by his ſide, and entered into diſcourſe with him as follows——

'My child, we reſt on a couch, the devoted ſpot of ſanctity; underneath us abides in peace and quietneſs the remains of mortality, the duſt of primitive innocence; the parent earth conceals ſecurely the once exiſting fleſh demoliſhed, and ſafe in its bowels is wrapped the duſt of ABEL ---Theſe are opportunities which heaven has vouchſafed to my firſt-born for reflection and improvement of mind; conſcience may here undiſturbed penetrate into the

dark cavern below, and meditate profitably upon the dreadful ſcene.'

'From thy lips proceed the words of truth, my mother,' replieth CAIN, 'Penſive years and woeful experience has been productive of improved effects from CAIN's meditations; 'tis true; ſpiritual inſtruction can be obtained by converſing with the entombed ſilent——thoughtful ſerenity is the concomitant of ſolitary devotion, and the awakened ſoul thereby be prepared for Heavenly communion; rejoice, thou parent of all men, with the greateſt criminal, with the greateſt penitent, and marvel at the merciful operations of Almighty goodneſs to grant peace of mind to the moſt iniquitous.'

'My ſon, the language of thy lips is comfortable; the words of thy mouth are reviving; with calm reſignation could EVE now render up her ſoul unto GOD; with peaceful tranquility could ſhe ſurrender all nature's perfections into the hands of its

Creator, and chearfully bid adieu to all momentary felicity and tranſitory enjoyments —her end is approaching, her moments fly with rapid progreſſion, and ſhortly will the dictate be declared that ſummons the *firſt ſinner* and *firſt mother* to her everlaſting home.'

After this manner diſcourſed EVE with CAIN, both ſeated on the conſecrated turf of ABEL, and CAIN perceived a faultering in her ſpeech—a ſudden emotion in her limbs that ſeemed to predict an immoveable calamity; the melancholy cataſtrophe was near at hand that was to ſeparate parent from child and children—the diſſolution of mortality was evinced by approaching ſymptoms of meagre death—the pale, the wan viſage was apparent in her countenance, and age and nature ſeemed jointly combined to take a farewell of mortality together—the mother of ABEL ſinks on the boſom of CAIN—the ſcene is now become awfully mournful! the young and the youthful cry out——

'*Our mother is dying!*'

She is ſpeechleſs! CAIN waters her quivering cheeks with tears of melting langiſh, while the little ſobbing infants ran to call aſſiſtance from the elder and wiſe, and preſently was ABEL's grave ſurrounded by all ages, of both ſexes, each dutifully applying with diligent exertion the moſt ſalutary balm, productive of the native ſoil, ſtriving to adminiſter the neceſſary aid to reſtore again the feeble motions of venerable affections, but alas! the decree of *Heaven* was fulfilled! *their mother is no more!* EVE has joined the communion of ſpirits; ſilence has cloſed her lips, and darkneſs her eyes for ever!

CAIN cries out, 'Encloſe me my mother in the arms of death, and covey me through the tracts of æther to the regions of immortality.'

And down he drops with EVE on his breaſt on ABEL's grave; *in a ſwoon he lieth*, while the ſympathiſing family haſtens to diſcharge their duty towards the living

and the dead—The men prepared for the concealment of the *parent* corpſe with its native earth in the grave with ADAM, while the women were buſily employed in recovering the almoſt hopeleſs faculties of—*now*, the ancient of *living*; CAIN the firſt-born of men.

Long was the time before reaſon returned to its wonted compoſure, and religious reſignation acquieſced to *Heaven*'s determination, when CAIN found himſelf ſeated with domeſtic reverence in the delightful arbour of ENOCH's ſon; while the vigour of the youthful had paid the debt of *duty* and *nature* to the body of EVE, and carefully laid her to reſt on the coffin of ADAM, her *huſband*.

The mind of CAIN became gradually calm and tranquil, while the embracing fondneſs and chearful obedience of *all* to his will, increaſed his happineſs and ſoftened his reflections, and alſo ſtimulated him to an exerciſe of his mind by improv-

ing his own declining days, and inſtructing the riſing youth in the incumbent duties of *virtue*, *truth* and *holineſs*—Bending under the weight of years he would nurture with tender love and fondneſs, children's children to the lateſt generation.

On all ſides did reverence and eſteem unite to fill up the meaſure of his days with undiſturbed and unmoleſted peace; and from the circumſtances of revolutions elapſed and reflections on the paſt and approaching viciſſitude near at hand, he required all the ſolacing conſolation that his faithful family could render him to ſupport him under thoſe frequent recollections of occurrences that required his utmoſt fortitude to ſurmount, and from whence no alleviation could be derived but by confidence in his GOD, and improvement of *flying* time by holy converſation—attended by the young and innocent he compaſſes the cultivated incloſures with the ſmiles of aged pleaſure, and partakēs of the harmleſs amuſements of the children with chearful gravity.

Punctually did he obſerve his daily rounds with feeble footſteps, and viſited his *brother's grave* in regular courſe—here conviction ſtill predominated over the weakneſs of human nature, and draw almoſt imperceptibly the tear of contrition from his wrinkled eye-lid, already near dry with revolving years.

Nothing could eradicate from his memory the painful ſcene; and when gazing upon the multitude of variegated flowers that decked the ſacred ſpot and diffuſed the ſweeteſt odours all around, *thought* would ſometimes be too powerful for his aged faculties to maintain, and throw him almoſt into a trance, while the little harmleſs attendants would uſe every effort peculiar to their infantile ſagacity to divert his attention by playful recreations, drawing him by the ſtratagems of inoffenſive art from the melancholy ſpot, inciting his ſpeculations to objects more ſuitable to decaying nature, and delivering him from the loaded anxieties of inſupportable impreſſions.

Thus was CAIN the eldeſt of the firſt generation, guided by children the youngeſt of the laſt—with delight he looks down on their ſmiling faces, and follows with pleaſure their wandering footſteps; forgetting for awhile, the fatal ſtroke of ABEL, would become like one of them, and join their healthy diverſion with the chearfulneſs of infirmity; and at the ſame time liſten with delight to the tuneful choriſters on the waving branches, ſpiritualizing their harmonious voices into melodious devotion—All nature to him was now become natural; and from even the *inanimate* as well as *irrational* works of creation he could derive inward conſolation, and meditate profitably upon all GOD's works.

Reſting upon the branches of a bending cedar, thoughtful on eternity, he reaſons with himſelf as follows—

'Revolving years have taken their rapid courſes through the ſpace of ſwift-winged

time, and attended with circuitous events to CAIN—the hour is approaching when the firſt, the greateſt premeditated delinquent will bid adieu to mortality, and feel unalterably the powerful force that now ſeparates life from death, and know what IMMORTALITY is—then can he judge of the power of penitence, and if contrition can accompliſh the pardon, and appeaſe the wrath of offended *Heaven*.

'The reflection is awfully penetrating! it impreſſes with ponderous ideas on the aged mind; ſtill is CAIN loaded with ſorrowful meditations when the death of ABEL intrudes upon his ſilent ejaculations—neglect not to embrace with ſenſible gratitude the ſeaſon of flying *Graces* to meet thy *Judge!*—O CAIN!—GOD has not avowedly manifeſted unto thee his forgiveneſs; What are his declarations from *Heaven* towards thee more than thy hopes founded upon his repeated clemency and thy lengthened days for penitence? Let not thy dependence reſt entirely upon thoſe

paſt encouragements, but perſevere in thy duty of contrition, that the *Tempter* may not deſtroy thy hopes at laſt.'

CAIN's contemplative powers were now very much impaired, and his aged faculties ſoon overpowered with the infirmities of nature, and the weight of intenſe thought were more than his years could ſupport, although the *love*, *veneration*, and *obedience* of his whole family was evident in all their conduct—for thoſe were all unacquainted with the weight of his malady, though not ſtrangers to its cauſe—every effort was adminiſtered to eraſe the dreadful tranſaction from his memory, ſo far as to abate its rigour on his ſolitary devotions; but his greateſt conſolation was derived from contemplating upon ABEL's and ADAM's viſitations; theſe reflections would preponderate and ſooth him under the burden of his weighty conſiderations.

On the eve of a Sabbath CAIN, with LAMECH, a youth of the laſt generation, went forth to feed the flocks—'Behold,' ſays he to the youth, 'let the purity and innocence of the playful lambs be exemplary for thy future life; let their harmleſs diverſions ſtimulate thee to the love and practice of friendſhip and peace; theſe are virtues that ornament the ſoul; qualifications that beautify the whole frame of nature; in unity dwell thou amongſt thy brethren; cheriſh not hatred againſt thy bittereſt enemy, and thy days will be prolonged, and thy ſoul calmly glide on the ſurface of thoſe tumultuous waves that ebb and flow with the continual viciſſitudes of the world; deſpiſe not the admonition of experienced years; let the reaſoning of the ancient predominate over the immature judgment of thy youth, and ſage advice be effectual on thy pliant mind; Survey the flock; behold the native ſimplicity of harmleſs creation; unto ſin they are eſtranged, neither are their pleaſures compounded with evil; and equally unknown to them are thoſe exalted

degrees of ſublime reaſoning, and forming ideas of the excellencies of their Maker's attributes, and the knowledge of future glory with which man is nobly endowed by his GOD. As the hours of time elapſe, ſo do the ſeaſons of preparation for eternity eſcape us; look up; view the countenance of the guilty aged! the ſtigma of conſcience wounded, and the dire MARK of iniquity always accompanies the worthleſs criminal, and nought but abounding mercy has hitherto ſecured him from the jaws of everlaſting death; a death conjugal with the never-ending torments of languiſhing life; theſe are the concomitants of ſin; theſe are the unavoidable companions of hardened and impenitent tranſgreſſors, the direful ſentence of offended *Majeſty*; As thy moments fly let deliberations on theſe important revelations weigh on thy mind, *thou ſon of* METHUSELAH.'

CAIN having ended, LAMECH the youth thus began:

'Thou *eldeſt* of the *aged*, veneration is due to thy years—from thee ſage counſel is eſteemed expedient—advice from the grave experienced cannot be otherwiſe than ſalutary and productive of real good; rooted in my ſoul ſhall thy perſuaſive admonitions be eſtabliſhed, and may a portion of CAIN's virtues be bountifully conferred by the GOD of all good upon the youthful LAMECH.'

'Child, with all its imperfections, may my bleſſing attend thee——*Ariſe, let us be gone!* thy parents will ſeek thee as loſt, while the aged will be forgotten in the hurry of anxious imaginations for the young; diſtracted thoughts will irregularly flow and intermix with the cares of dejection for the *promiſing* the *hopeful boy*; See, yonder they come, and the motions of their footſteps keep pace with the velocity of time; haſte, thou; fly into the arms of paternal embraces, and deliver the tender mother from doubtful apprehenſions.'

The youth ran to meet his *Father* and conſole his *mother*, and bring them with joy to the ſpot where CAIN was ſeated.

'Father,' ſays METHUSELAH, 'diligently have we ſought thee; and with plaintive voices dreaded to find thee, foreboding ſome diſaſtrous calamity had befallen our *Father*. Thy ſight revives our drooping ſpirits and chears our almoſt deſpairing hopes; behold the aſſembly of gladneſs that ſurrounds thee; joy ſits ſmiling on every brow, and dejection is baniſhed from every face at ſight of thee; return with us to the diſconſolate bower, and diſpel the gloomy moans of the painful mother and children of ENOCH.'

'Ay, ye virtuous,' ſays CAIN, 'I go; be quick; let us not retard the pleaſing interview, nor ſuffer *grief* affectionately founded upon groundleſs ſpeculations, to abide in thoſe religious dwellings of *peaceful felicity*.'

They all retire, and a concord of tranquil joy echoes throughout the grove, while every dwelling partook of the harmonious community.

'Leave us not again,' cries JARED, 'with minds bordering on diſtraction, and with painful anxiety dubious of thy welfare; take with thee the *elder* to accompany thy contemplative walks, and render the needful aid thy feeble nerves may require, in caſe of ſudden calamity; Children may divert thee, youth may rejoice thee, but 'tis riper years that muſt procure the neceſſary ſuccour in thy helpleſs days; from hence limit thy walks to a ſhorter ſpace, and never outgo the ſound of ENOCH's voice; In thee is our comfort; we loſe all when thou art loſt; but when *Heaven* decrees that fate, we can calmly reſign to its irrevocable dictate; till then, let not our *thoughts* be again ſuſpended on the pinnacle of *fear* for CAIN our *father*; we call thee *parent*, for *years* entitle thee to that duty from us.

Thus ſpeaketh JARED to CAIN, and brought the *Man of Sorrow* to his *arbour* of quietude, and rejoiced the whole family around, while a ſober ſadneſs was ſettled on the furrowed cheeks of CAIN, a reluctant melancholy overſhadowed his countenance, and excited the family to an interrogation as follows——

'CAIN,' ſays the *mother of Methuſelah*, 'What grief of mind oppreſſes thy riper meditations? From whence flows this alteration in thy features, and appearance of woe in the *aged man?* reveal to the wife of ENOCH the original cauſe, and by our joint aſſiſtance the effects may ceaſe; nature with thee is too far gone to ſupport the load of depreſſion; 'tis a baneful weed that ſhoots forth in the ſoul, and unleſs cropped at its riſing will bring our father's *grey hairs* to the grave in ſorrow; the years are paſt for CAIN to encounter in conflicts with powerful reflections, or to combat with the forces of united enemies; The adverſary of thy youth is ſtill mighty; the venom of his

envy is ſtill flouriſhing, and the darts of his inveteracy always ready to wound thee in the weakeſt part; let not thy retirements be frequent or ſolitary, but aſſociate with our community, and the converſations of fellowſhip and friendſhip will be ſolacing unto thee, beneficial to the youth, and edifying to maturer years; Speak now, CAIN.'

'What aileth our Father?'

'*Nothing*, ye *righteous* ſeed of SETH.'

From hence were the watchful guardians of CAIN diligent in the duty of obſervation, and never permitted his private walks to exceed the bounds of *hearing*.

ADAM and EVE had recorded the mournful day of ABEL's death, and revealed the ſame to ſucceeding poſterity—on this *ſame day*, after revolving centuries and ſucceſſive generations, did the venerable wanderer, *weak and feeble*, unknown to

his family, once more attempt to reach the *grave of* ABEL; fatigue overtook him, and with weary limbs did painfully arrive at the penſive ſpot. The expected time of his return was elapſed, the whole family was in conſternation, and eagerly fled to the mournful place, where CAIN in deep contemplation was ſeated, as the image of death, on ABEL's *graſſy tomb:* his countenance evinced the approaching change, and all were preparing to convey him home; CAIN looks up and ſees an infant in the mother's arms; the wife of ENOCH, he ſays, 'Come near, let me bleſs the child before I die: What is his name?'

'We call him ABEL,' ſays ENOCH.

ABEL, you call him;' and taking the child from its mother, he ſays, *May he be endued with Abel's virtues*, and with eyes and hands uplifted, he falls back on the grave with ABEL in his arms, and, looking towards *Heaven*, with one *ſmiling groan*, he gave up the *ghoſt*; and *died*.

FINIS.

2 JY 61

A

LIST

OF THE

SUBSCRIBERS NAMES.

PHILADELPHIA.

A

ALLEN Thomas,
Armſtrong Mrs. Breta,
Armitage Skewbart,
Armitt Mrs. Ann,
Allen Charles,
Alpin M‘ James,
Apt Henry,
Applegate William,
Ackley David,
Anderſon Miſs Sarah,
Allworth Samuel,
Allen Thomas,

B

Brady Mrs. Suſannah,
Baſſet Capt. James,
Bickham Mrs. Mary,
Black Benjamin,
Baſtian Mrs. Abigail,
Batten John,
Bigar John,
Barclay Samuel,
Baker Bartholomew,
Byrne Mrs. Hannah,
Brewton Robert,
Burtnett Daniel,
Briggs Francis,
Boake Miſs Ann,
Brown John,
Baker Jacob,
Burn Maurice,
Bower Andrew,
Brand Mrs. Martha G.
Baker Mrs. Jane,
Beyerd Adam,
Baker Michael,
Bender John,
Brown William,

C

Carteret Joſeph,
Cawer Miſs Sarah,
Crackin M‘ Philip,
Carll Gilbert Tennant,
Carliſle John,
Caſey Adam,
Cook Mrs. Hannah,
Carſwell Mrs. Ann,
Cook William,
Child Miſs Hannah,
Cawer Samuel,
Clark Mrs. Suſannah,
Creed Mrs. Penelope,
Couanve Mrs. Margaret,
Coates William Eſq;
Chamberlain Richard,
Comegys Cornelius,
Couper William,

Collins Mrs. Sarah,
Cauffman Jacob,
Campbell George,
Cumming William,
Caſſin James,
Capus Mrs. Nancy,
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Coleman Miſs Catharine,
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Conrad John,
Conrade Joſeph,
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Call Jonathan,

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Dixon Patrick,
Daviſon Arthur,
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Dayman Joſeph,
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Dawſon William,
Davidſon William,
Dean, William, jun.
Durborai Mrs. Mary,
Downey John,

E

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Eyre Nathan,
Eyre L. George,
Evans Mrs. Rachael,
Eveves Joſeph B.
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Engle Francis,
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Folkner Abraham,
Furman Moore,
Farmer James,
Fry Mrs. Mary,
Fenton Thomas,
Fox George,
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Gaw Gilbert, jun.
Gibbs Stephen,
Gebler Godfrey,
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Jameſon John,
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Jones Marſhall,

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Clizbee Samuel,
Cleveland Johaboc,
Campbell Ananias,
Courtlandt Van Stephen,
Crane Phineas,
Chapman Miſs M. Valena,
Cruſer Frederick,
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Condict Iva,
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Dunn George,
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Traphagen Jonathan,
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Z

Zabriſkie Peter.

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Bidgood Miſs Eliza,
Brooming Joſeph,
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Bowman William,
Binner Henry,
Brimyhurſt Samuel,
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Creathers Nathan,
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Fitz Nathaniel,
Fox Juſtus

G

Gregg Amos
Goſline Richard,

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Hollinſhead John,
Hendry John,
Hall James
Helmes Mrs. Deborah,
Houlſgate Jacob,
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King Daniel,
Knorr George,
Keyſer Charles,
Kaler George,

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Lucas Mrs. Eſther,
Little Simeon,
Lehman Lewis,
Linn John,

M

Meredith David,
Major Nathaniel,
Miller Joſeph,
Miller Sebaſtian,
Moyer Mrs. Mary,

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Neale Thomas,
Nutz Jonathan,
Nice Winnard,
Nace Peter.

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Oliver Nicholas,
Ogalbe James.

P

Poſthumous John,
Patterſon Robert,
Pomroy Wm. L.

R

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Riſtine Charles,

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Sandreſon Robert,
Stockton Samuel,,
Stockton Abraham,
Sterling James,
Stump Daniel,
Sharpnack John,
Somerlot Philip,

T

Treat Samuel.
Triplin John,
Tarbett Henry,
Twark Capt. Godfrey,
Twartz Capt. Godfrey,

W

Werter Daniel,
Woodrow Miſs Sarah,

Y

Yorke Mrs. Margaret.